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OLD TESTAMENT
AND
MONUMENTAL COINCIDENCES

WITH AN HISTORICAL ESSAY ON

CHRISTIANITY

AND

ITS EARLY INTRODUCTION INTO BRITAIN

BY

J. CORBET ANDERSON



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NOTE.—The monuments and relics stated in this work to be preserved in the British Museum were in the situations described when this book passed through the press. Alterations of position and numbering of objects in museums, however, oftentimes occur. In the event of such happening to any object referred to in the following pages, the same probably will be found in some adjoining case.





INTRODUCTORY.

EOUNDED at a very remote period, as many parish churches of our country were, the interest attaching to these ancient Houses of Prayer cannot be fully realized, unless the high and holy purpose for which they were erected, and the circumstances under which they were first planted over England, are taken into account. At all times a deep human interest environs our old parish churches, an interest that seems to be enhanced when these, standing in a primitive rural simplicity, rear their weather-beaten shingle spires or ivy-mantled towers, heavenwards, from lowly cemeteries around them. Long have the sweet sounds of their Sabbath bells been wafted over the green meadows and lanes of England. Many ages

ago these sacred fabrics were set apart for the worship of Almighty God. Within their hallowed walls the glad tidings of salvation through Jesus Christ have been proclaimed, from generation to generation; not amid such an effulgence of light as illumined the world in the days of the apostles, yet still the same great truths have resounded here from time immemorial, in the ears of a long succession of listeners, whose dust now mingles with the soil of the adjoining yard—God's Acre.

It was from the contemplation of an English village church, in the quiet cemetery of which a singularly large and very ancient yew tree cast its shade over neighbouring mounds, marking where,

“Each in his narrow cell for ever laid
The rude forefathers of the hamlet sleep,”

that the author was led into reflections which have resulted in the production of this little book.



SCEPTICISM & GENTILISM.

THAT has been justly observed that the difficulties which the sceptic of Revelation has to encounter are more in number and greater than those that assail the believer. In his arrogance, the infidel vainly endeavours to subject the whole phenomena both of the natural and moral world to his limited reason and understanding. He leans on the force of experience as an objection to miracles ; the course of nature being, according to him, invariable and unalterable. But is it so ? Do all things continue, as the sceptic alleges, the same now as at the commencement ? Rather, is it not a specious assumption ? Because the mountains have always appeared to man to be what they still are, he is apt to

speak of them as the “eternal hills;” yet old as the mountains undoubtedly are, an examination of their contents enables us to trace out their origin, and arrive at the records of earlier times before they existed at all.

To the twin sciences of Astronomy and Geology has been allotted the endeavour to trace out the history of the formation of the earth. From researches carried on regarding the constitution of the sun and stars, it would appear that the sun and the earth, together with all the other heavenly bodies embraced in what is called the Solar System, formed one vast nebula, or cloudy mass of matter : and that the earth and the other planets which revolve round the sun, have, one after another, been detached from this nebula, of which the sun is now the remaining central mass. The changes through which the existing order of things has been evolved are indeed manifold and great. The generations of plants and animals now tenanting land and sea are not the original races, but have been preceded by others, and these again by now extinct tribes still more remote. At the commencement of this wonderful history life

appears to begin with the simplest organisms, like the *foraminifera* dredged up from the depths of the Atlantic; and to gradually advance, through long ages, in more and more highly organized forms, until at last man, endowed with all his glorious faculties, appears upon the scene.

So far from the so-called "laws of nature" being unalterable, it can be proved that the present terrestrial order of things has had a beginning. The primitive fluidity of our planet is shown by the astronomical phenomenon of the compression of its figure. The exact shape of the earth is an oblate spheroid, or flattened sphere; the earth being slightly flattened at the poles, caused by the once fluid mass, held together by the mutual attraction of its particles, modified by the influence of centrifugal force. In this, the early dawn of creation, man could have had no existence. Here, therefore, we are confronted with a miracle in the formation of man!

Assured of the Being and power of a Divine Creator by the perfection of all His works, does it then become vain man to

assert, that He who framed the Laws of Nature cannot, if for some wise purpose He sees fit, also suspend them? Does any miracle recorded either in the Old or New Testament surpass in interest the geologically certified fact of the comparatively recent creation of man?

The All-Wise Creator crowned His works on earth by conferring life on a being endowed with reason and a mind capable of rendering obedience to His Holy Will; yet man, able to discern good from evil, suffered himself to be beguiled. The origin of evil is one of those enigmas which the finite mind of man is incapable of solving. That mankind have fallen is, however, a fact but too plainly attested both by the past history and present condition of the human race.

A consideration of the attributes and works of God leads to the conclusion that a future state of rewards and punishments for mankind is probable. Only upon this theory can the objection to the Divine Government in not putting a greater difference, during the present state of existence, between the good and the bad, be reconciled with the

otherwise innumerable contrivances for the happiness of his sensitive creation discoverable throughout the works of the Deity. Destined then as man is to immortality, why should it be deemed incredible that our Heavenly Father has, in mercy, interposed to acquaint his offspring how to attain lasting happiness, and avoid misery?

In very early times mankind appear to have lapsed into idolatry and various kinds of superstitions. They "changed the truth of God into a lie, and worshipped and served the creature more than the Creator."¹ The worshippers of false gods, such as the greater part of mankind formerly were, are called gentiles, heathen, or pagans. The Babylonians and Assyrians, who excelled in the knowledge of astronomy and in astrology, were worshippers of the heavenly bodies and the powers of nature. They chose for gods Shamash, the sun ; Sin, the moon ; Bel, the god of the earth ; Dagon, the fish-god ; Nergal, the god of war and hunting ; Nebo ; Marduk, a form of the sun-god ; Tiamat, the

¹ Romans, c. i., v. 25.

demon of night; Ishtar; with fish and eagle-headed deities, etc.

The religion of the ancient Egyptians was also polytheistic, many of their deities being mythological personifications of natural phenomena. The goddess Nut, Isis, Sekhet, etc., are names of the sky at sunrise or sunset. The sun had countless names, Ptah, Rā, Horus, Amen, etc. Osiris and Sekru are names of the sun after he has set, or, in mythological language, has died and been buried; Sekru signifies "the coffined;" Amen, "he who hideth himself." Set was the personification of night.

The old Egyptians believed that the soul, after passing for ages through various transformations, would eventually re-inhabit the body. Hence the extreme care they bestowed upon the preservation of their dead. Within the innermost recess of the far-famed great pyramid at Gizeh, with its astronomically planted base facing the four cardinal points, Kheops hid his sarcophagus. To embalm and deposit the dead in secure resting places was the most sacred duty imposed upon the living. In the carefully concealed

chamber of the dead, near at hand to the elaborately swathed mummy, on tables of wood or alabaster, they placed vessels filled with wine, articles of food or amusement, unguents, etc., to refresh and solace, as they fondly hoped, the lost loved ones during their long last journey ; whilst in the hieroglyphic inscribed coffin, or near to it, on the ground, were deposited small Ushabti figures of wood, porcelain, or stone, represented as carrying hoes, pickaxes, and baskets, to do the field labours in the nether-world, decreed by Osiris. The god Anubis was god of the dead. With head of jackal, Anubis is depicted in the judgment scene in the Book of the Dead examining the indicator of the balance, when the heart or conscience is weighed against the feather, symbolical of law ; whilst Thoth the scribe of the gods, with head of ibis, notes the result. Behind stands the monster Amemit, having the head of a crocodile, the middle parts of a lion, and the hind quarters of a hippopotamus, ready to devour, should the case of the deceased not prove “ straight upon the great balance.”

The Egyptians also fell down before the bull Apis; Thoueris, the hippopotamus goddess; the dog-headed ape, the cat, the hawk, the beetle, and innumerable other animals and creeping reptiles. It was after their bondage in Egypt that the Israelites, unmindful of the great deliverance vouchsafed them by Jehovah, set up the idol of a golden calf, in imitation of the Apis bull.

Those merchant princes of the ancient world, the Phœnicians, whose chief cities were Tyre and Sidon, with Carthage, that great “new city” of their colony in the west, adopted for divinities Hercules, Baal-Ham-mân, Taanith, Eshmun, Melkarth, Ashtoreth, and Astarte. The oldest known inscription in Phœnician characters is that on the Moabite stone, about 900 B.C. This coeval monument records how Mesha, king of Moab, warred against Omri and Ahab, and how the royal “sheepmaster” refused to render tribute to the King of Israel, and threw off his yoke. Mesha himself set the stone up to Kemosh, the cruel demon to whom, shortly before, he had publicly offered up his eldest son a burnt offering upon the city wall,

as mentioned in the third chapter of the Second Book of Kings. In Leviticus, chap. xviii., verse 21, is a law against that most unnatural idolatry, the causing children to pass through the fire to Moloch. This pretended deity was worshipped by the Ammonites, and other neighbouring nations; it was the idol by which they worshipped the sun, that great fire of the world. When the Carthaginians were besieged by Agathocles they sacrificed 200 children of their noblest families to Saturn or Moloch. Diodorus relates that there was a brazen statue of Saturn, the hands of which were so disposed that when the child was laid on them it soon dropped into a furnace beneath. The cries of the unhappy victims were drowned by the noise of musical instruments.

The religion of the Greeks led them to embody the attributes of their gods in human shape, and to this combination of religious veneration with artistic skill we owe the finest productions of sculpture. Zeus, Jove, or Jupiter, father of gods and men, they represented as seated in majesty upon his throne on Mount Olympus, as in the centre

of the universe, between Day and Night, the beginning and the end, denoted by the chariot of the sun, with Helios or Hyperion emerging from the sea, at dawn ; and by Night, a winged female, descending with her car into the ocean. Within the Altis or sacred grove at Olympia, stood the Temple of Jupiter, built by the Eleans, near to the Stadium where athletæ contended, and the hippodromus appropriated to races of chariots and horses, in games to which a multitude thronged, both by sea and by land, from all parts ; and which, in celebrity, surpassed all the other solemnities of ancient Greece. Here might be seen the statue of the god. It was nearly sixty feet in height. Seated on a throne, Jupiter appeared holding in his right hand the figure of Victory ; in his left hand was a sceptre of exquisite workmanship, surmounted by an eagle. Both statue and throne were of ivory, but the sandals and robe of the figure were of gold ; the throne was also variegated with gold and precious stones and inlaid with ebony. At the base was this inscription : “ Phidias the Athenian, son of Charmidas, made me.” This re-

nowned work of art is supposed to have been executed between the third year of the eighty-fifth and the third year of the eighty-sixth Olympiad, that is, between 438 and 434 B.C. Quintilian writes that, in majesty it equalled that of the god himself, and added somewhat to the religion of those who saw it.

Pallas or Minerva sprang, it was said, in complete armour from the head of Jupiter; all the gods of Olympus were present at her birth. Athena, Minerva, was the tutelary divinity of Athens. Her temple, the Parthenon, an edifice of Doric simplicity and peerless symmetry, constructed entirely of white marble, crowned the elevated height of the Acropolis. Within it the statue of the goddess stood erect, twenty-six cubits or thirty-nine feet seven inches high, formed also by the hand of Phidias, in ivory and gold. Plato says that the eyes of this statue were of precious stones, approaching the colour of ivory; probably of chalcedony or agate. Thucydides made the gold on it amount to forty talents. The grand allegorical sculptures on the eastern pediment of the Parthe-

non represented the birth of Minerva ; those on the western the contest between Neptune and Minerva for the land of Attica. The boldly carved metopes related to the actions of Minerva herself, and the principal Athenian heroes ; the wars of the Amazons ; and the battle of the Centaurs and Lapithæ. A rich frieze, in low relief, ran round the upper part of the walls within the colonnade ; it represented the sacred procession which, every fifth year, was celebrated at Athens in honour of Minerva.

One of the largest and most sumptuous of the Grecian temples was that of Diana at Ephesus.

Praxiteles was the sculptor of the far-famed statue of Venus which stood in the Temple of Cnidos.

The theogony of the Greeks, in unison with Attic fable and the poets, represents the Horæ or Seasons as opening the gates of heaven. Cephalus was styled by Plato “the gateway of the beauty of heaven.” Fond of the chase, he is described as repairing nightly to the east of Mount Hymettus to await the dawn of day. Here Aurora saw him, and,

enamoured of his beauty, married him, and bore him off to Olympus.

The genius of Homer, Hesiod, Phidias, and Ictinus has shed a halo of poetic and artistic glory around the old gods and goddesses of Greece: strip them of this, and they appear in naked deformity but demons, and their worship an invention of priestcraft.

As its legends show, the religion of Rome was of Sabine origin, but much of its ceremonial, and the names of its gods, were due to Etruscan and Hellenic mythology. After the fall of the Republic, when the ancient oracles had become silent, Rome became familiar with the mystic speculations of the East, and with the worship of the Egyptian divinities, Isis and Serapis; astrology and soothsaying also were common. But the old religion had lost its hold upon the public mind, and society was sunk in sensuality and vice.

A glance at the principles propounded in their various sects or schools by the vaunted philosophers of Greece and Rome, may suffice to show that, with one or two exceptions, these exhibit but a mortifying picture of the

weakness and caprice of the human mind. The most ancient school of Greek philosophy, that of the Ionic sect, had for its founder Thales of Miletus, B.C. 640. Far in advance of some of the later philosophers, he supposed the world to be framed by the Deity out of the original elements of water, and animated by his essence as the body is by the soul ; that the Deity therefore resided in every portion of space, and that this world was only a vast temple, where the sight of everything around him reminded man of that Great Being who inhabited and pervaded it.¹ Thales taught that neither the crimes of bad men, nor even their thoughts, are concealed from the gods. Health of body, a moderate fortune, and a cultivated mind are, according to this wise gentile, the chief ingredients of happiness.²

Pythagoras, *circ. 570 B.C.*, having spent some years in Egypt, afterwards visited Babylon, where he conversed with the Magi. He travelled also into India to acquaint himself with the doctrines of the Gymnosophists, and

¹ Cic. de Nat. Deor.

² Diog. Laërt. in Vita Thal.

at length established his school at Crotona, in Italy. Pythagoras inculcated that the human soul consisted of two parts, the one sensitive and common to man and the lower animals, the other rational and part of the Divine nature. The first perishes with the body, to which it is inseparably joined ; the other is immortal ; but after the death of one body it enters into another, and so passes through an endless series of transmigrations. Its punishment is effected by degradation into the body of an inferior animal, a notion which led the followers of Pythagoras to abstain from eating flesh. Pythagoras believed in divination ; divination, he said, was the only means remaining to man by which he can discover the will of the gods. He affirmed that his doctrine was dictated by the oracle of Apollo.

An offshoot of the Pythagorean sect, the sages of the Eleatic philosophy, maintained that things had neither beginning or end, nor were subject to change ; that our senses are fallacious, and that we do not perceive the reality, but only the appearance of things ; and consequently can have no assurance of

the truth of anything whatever. Zeno, and others of this sect, taught that there is but one God who rules over all nature. Democritus, an Eleatic philosopher, is said to have laughed at everything; on the contrary Heraclitus, of the same school, betook himself to the desert, and fed upon roots and water, making the beasts his companions in preference to men. He wrote a treatise upon Nature, in which he made fire the origin of all things: this fire he conceived to be endowed with mind, and to be in reality the *anima mundi* or the Divinity.

The principal aim of the elder Greek philosophers appears to have been the framing of theoretical systems of the origin and fabric of the universe, and the nature of the Divinity, accounted its soul or animating principle. It was Socrates who, in the words of Cicero, "first brought philosophy from heaven to dwell upon earth, who familiarized her to the acquaintance of man, who applied her divine doctrines to the common purposes of life and the advancement of human happiness, and the true discernment of good and evil." This great man was the bright pattern of

every virtue which he taught, yet he became an object of hatred to the corrupted Athenians. In the days of Socrates, Greece was overrun with Sophists, quacks who affected to maintain with plausibility either side of any proposition. Socrates saw the pernicious tendency of this pretended philosophy upon the minds of the Athenian youth, and set himself to expose it. Affecting to know nothing, Socrates, in the form of dialogue, brought the Sophists from general arguments to particulars, setting out by some self-evident proposition, which being granted, another equally undeniable followed, until the disputant was conducted, step by step, by his own confessions, to that side of the question on which lay the truth. Thus detected, the Sophists lost credit as philosophers, but they had influence enough to poison the minds of the people with the belief that Socrates taught doctrines contrary to the religion of their country.

As he never committed them to writing, the principles of Socrates are only to be gathered imperfectly from Plato and Xenophon. Socrates appears to have founded all his

morality on the belief of a God who delighted in virtue, and whose justice would reward the good and punish the wicked in an after state. He believed, therefore, in the immortality of the soul. He held that there were intermediate beings between God and man, who presided over the different parts of the creation, and who were to be honoured with an inferior worship. Virtuous men, he said, were favoured by the Divinity, who manifested his care of them by the constant presence and aid of a good genius, that directed their actions and guarded them by secret monitions from evil. Socrates thought that the gods, commiserating the wants and moved by the prayers of the virtuous man, on certain occasions, by various signs, made known to him future events. Accordingly, he exhorted his disciples to consult the oracles and to study divination ; whilst he himself, attentively observing his dreams, obeyed them as notices from heaven. He maintained that true wisdom consisted in the knowledge of ourselves, so that from the discovery of our defects we may be enabled to amend them. Our fluctuating and uncertain minds, he said, can

only discern by a dim light what is good or evil, yet the gods have granted us a guide to conduct us through these uncertain paths ; this guide is wisdom, or enlightened reason, which is the greatest good, as ignorance is the greatest evil. Socrates mingled with his fellow-citizens in all ranks of life. His lessons were familiar conversations, the subject of which was generally suggested by the circumstances of the moment. In common with the most reflecting of the gentiles, Socrates complained of the universal tendency of men to wickedness. He knew of no remedy, however, but waited in a painful uncertainty until, as he expressed himself, “heaven shall more clearly explain itself to us ; and God, compassionating our ignorance, shall send some messenger to deliver to us his word, and reveal his will.”¹

To the lasting disgrace of Athens, this the most virtuous of her citizens was condemned to die by poison. Socrates received his sentence with the tranquillity of a man who, during his whole life, had been preparing to

¹ Plat. *Apol.* Socrat., id. in *Phæd.*, id. in *Alcib.*

die. “It is time for us to depart,” he said to his judges, “I to die and you to continue to live ; but whether of these be the better lot is known only to the Divine Being.” Socrates passed thirty days in prison, surrounded by his disciples, whose grief he endeavoured to assuage by an illustrious display of fortitude. Having drank the fatal cup, and feeling death approach, Socrates raised the mantle in which he had wrapped himself and said to Crito, “We owe a cock to Æsculapius, forget not to pay the vow :” these were the last words of the most enlightened man of pagan times.

The most celebrated of the disciples of Socrates was Plato. According to his sublime theory there was one Supreme God, eternal and infinite, the centre of all perfections, and the inexhaustible source of intelligence and being. The Divine essence pervades the universe. He created time : he enkindled the sun. He formed the beautiful fabric of the universe after that perfect archetype which from all eternity had existed in himself. Matter, according to Plato, was equally eternal, containing within itself the germs of all evils. Hence arose two con-

trary motions, the Divine part of the universal soul being ever in opposition to the material part. All that was good in the universe proceeded from the Supreme God ; all that is defective from the viciousness inherent in matter. The intellectual spirit or rational soul of man is part of the Divine nature, and therefore has existed from all eternity ; it is incapable of extinction. Inhabiting a body of corrupt matter, it is subject to vice and misery ; but by the practice of Divine contemplation and virtue, and by warring against its unruly passions, it prepares itself for returning to its original co-existence with God.

The gross darkness into which paganism was plunged is seen in the little regard Plato showed to decency and modesty, when, in order to furnish vigorous defenders to his ideal republic, in imitation of the Spartan Lycurgus, he suggested the promiscuous intercourse of the sexes under state regulations. Comparing this with the purity both of thought and deed enjoined by the evangelical precepts, can we fail to perceive the excellency of the Christian religion ?

A contemporary of the celebrated Aris-

totle, Pyrrho the sceptic, had penetration enough to perceive the inadequacy of the human understanding to resolve the most important questions both in the sciences of matter and of mind. Exposing the futility of all the laborious exertions and irreconcilable opinions of his predecessors in their search after truth, he professed to have found tranquillity in the belief that all was doubt and uncertainty. In theory he held that virtue and vice, truth and falsehood, had no real difference. The attainment of a perfect tranquillity of mind was the professed object of the sceptics.

The rival sects of the Stoics and Epicureans proposed the same end in their systems of philosophy. The Stoics strove to attain it by an absolute command and sovereignty over the passions, and a perfect indifference to all the accidents and calamities of life. According to the founder of this sect, the whole universe, and God himself, the Creator and Soul of that universe, are regulated by certain laws which are immutable and resulting from necessity. The human soul is a portion of that great Soul which

pervades the universe. Virtue, according to the Stoics, consisted in an entire resignation to the unalterable laws of nature ; this was the only true wisdom : to oppose those laws was vice or folly.

Epicurus taught that the supreme happiness of man consisted in pleasure. Pleasure, as explained by him, arose from the practice of virtue and in temperance ; in refraining from all hurtful gratifications of the senses, injurious either to mind or body : for when either are diseased, there can be no true happiness or pleasure. Epicurus may have found his chief pleasure in being honest and temperate, but others might think differently, and find pleasure in fraud and vice. There is no vice or crime, therefore, which has not found its apology under this erroneous system of morality. Epicurus did not deny that the gods might exist, he even taught that they did reside in some distant serene region, undisturbed by care or concern for the inhabitants of this material world.

From the foregoing brief account of the different schools of pagan philosophy, we may learn into what errors the mind of man,

unenlightened by revealed religion, is liable to fall.

Amid this pagan darkness regarding the Supreme, an awful uncertainty prevailed respecting life beyond the grave.

As for the codes of religious belief among those nations whom the more cultured Greeks and Romans in their pride denominated barbarians ; including countless worshippers of Bráhmanism and Buddhism, with Odin and all the other hero-gods or wild demons and fairies of Scythian or Northern mythology ; in these, amidst a mass of incoherent absurdities, mingle some sublime truths and precepts of morality. But the grossest profligacy and most atrocious cruelties were likewise part of their worship.

Enough has been advanced to show that mankind in general had almost forgotten the living and true God, their Creator. A Divine revelation, therefore, was needed to make known to men the will of God, and the duties which they owe to their Maker. The adequacy of the motive and cause for a miraculous interposition must be conceded if we believe in a holy, wise, and benevolent Ruler

over all ; and in the immortality of the soul. Mankind might glean the fact of the eternal power and godhead of the Creator from His works ; but the mere light of nature never could have pointed out to fallen man the means by which he might become reconciled to the offended Majesty of heaven. God, in His redeeming love, however, having devised a ransom for the soul of guilty man, miraculously interposed to save him by the Incarnation of our Lord Jesus Christ. This alone will account for the phenomenon of Christianity as a religion now spread throughout the world : commencement it must have had ; but no other explanation can be given of how it began.





OLD TESTAMENT & MONUMENTAL COINCIDENCES.

UR knowledge of Assyrian and Babylonian history is as yet incomplete, since fresh discoveries among the ruins of these bygone empires are continually being made. Critical and laborious scholars also are advancing towards a more perfect acquaintance with the dead language of Babylonia and Assyria ; and of the exact interpretation of those wedge-like or cuneiform inscriptions which are uniformly found elaborately incised over the Assyrian monuments of stone, and impressed upon their cylinders and tablets of clay.

The same observations respecting the imperfection of our knowledge of Assyrian and

Babylonian monumental history equally apply to the history of ancient Egypt and to its monuments, covered over, as these are, with the writing known as hieroglyphic.

I preface this chapter with these remarks, as it is my wish in it to direct the reader's attention to certain ancient Assyrian and Egyptian monuments that appear to relate to various events and personages mentioned in the Scriptures of the Old Testament. With my scant knowledge of Assyriology and Egyptology, it would be presumption in me to affect to determine any controverted point in connection with the monuments or inscriptions of the countries referred to. Avoiding uncertainty, therefore, it will be my aim to notice only such monuments in respect to which doubts are at rest, both in regard to their inscriptions and identity. The monuments to which reference will be made are easily accessible, for they are almost all preserved in our national collection.

The Old Testament is the venerable foundation of the New. No other history of equal antiquity has been preserved. Manetho, the Egyptian priest and annalist, and Berosos,

the Chaldean chronicler, both lived in the third century before Christ. Sanchuniathon, the Phœnician, wrote several years after the Trojan war, B.C. 1184. The Greeks had no authentic history prior to the time of Herodotus, B.C. 445. But Moses, according to the chronology of Usher, conducted the Israelites out of Egypt 1491 years before the birth of Christ. Therefore the books of Moses were penned centuries before either Manetho, Berosos, Sanchuniathon, or Herodotus were born. Isaiah, to whom we owe the details of the invasions of Judæa by Sennacherib, was an eye-witness of the events he describes. Ezekiel and Daniel, whose writings treat largely of the period of the Jewish captivity, were themselves of the number of those whom Nebuchadnezzar transported to Babylon. Ezra and Nehemiah wrote of Cyrus, Darius, and Artaxerxes, the return of the Jews to their own land, and the rebuilding of Jerusalem, with its Temple; both lived at the time these great transactions took place; they were acquainted with the monarchs named, and had the best opportunities of acquiring and of transmitting for the use of future ages,

a true relation of occurrences that had fallen under their own observation.

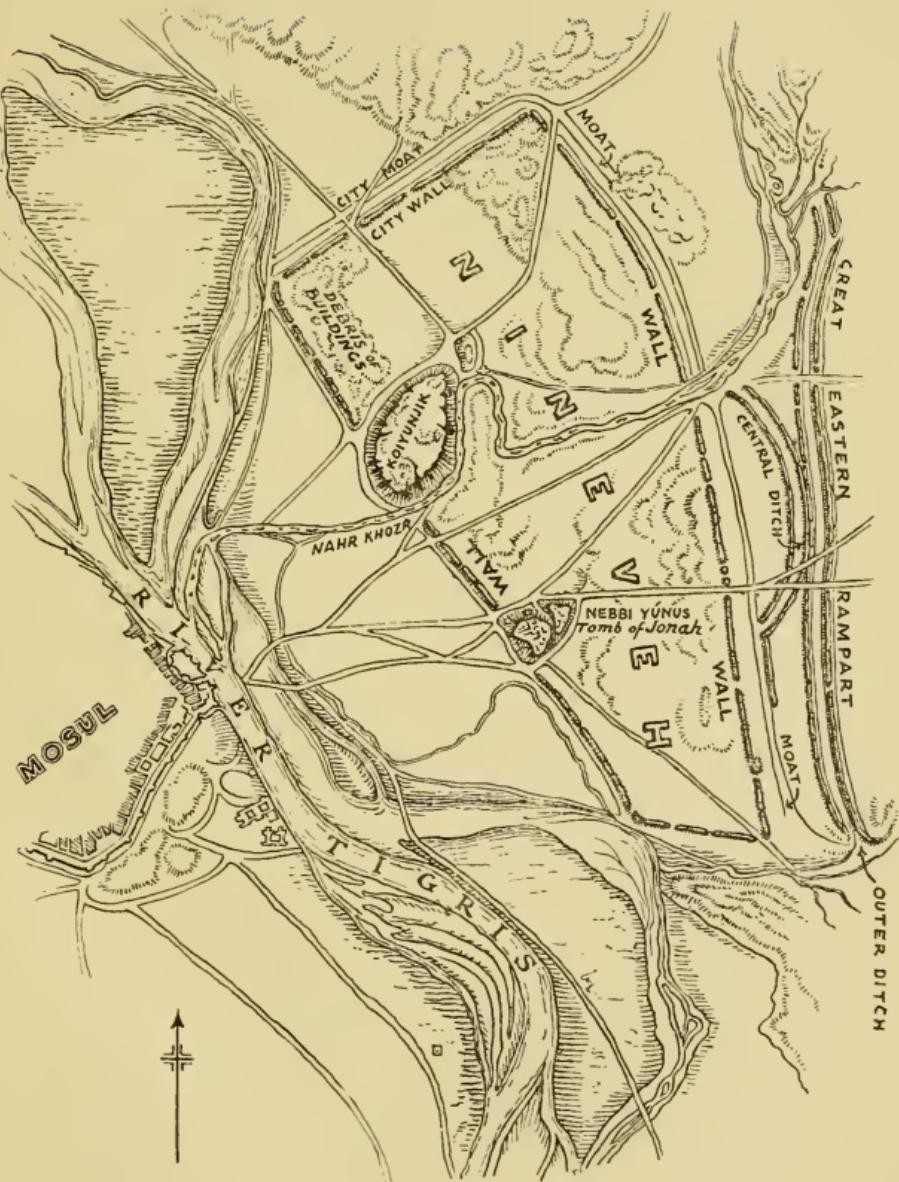
Let us now, in a reverential and truth-loving spirit, endeavour to test the accuracy of these Old Testament historians, by comparing their statements with certain monumental relics that have survived from their times.

The two great nations that in historical times are found in possession of Babylonia and Assyria appear to have had a common origin, Assyria having been colonized from Babylonia. According to Genesis x. 8-10, Nimrod, the son of Cush, founded Babel (Babylon), Erech, Accad, and Calneh, in the land of Shinar. Following the course of the great river Tigris, Babylonian adventurers pushed their way northwards, and eventually the cities of Ashur (Kal'at Sherkât), Calah (Nimroud), Ninua (Nineveh), and others were built.

We read in Genesis x. 11-12, that Nineveh was founded by Asshur ; “Out of that land [namely Shinar] went forth Asshur, and builded Nineveh, and the city Rehoboth, and Calah : and Resen between Nineveh and Calah ; the same is a great city.”

Little is known concerning the old Babylonian empire. It appears, however, to have been of vast extent. About the year 1700 B.C. the northern portion of the empire asserted its independence ; Assyria became a separate kingdom ; and, after 1275 B.C., when the conquest of Babylon was effected, under renowned kings Assyria became the great power of Western Asia.

The ancient city of Ninua or Nineveh, built on the eastern bank of the Tigris, was intersected by the river Khosr. The ruins of its walls and moat are still visible. Kouyunjik or Koyunjuk is the Turkish name given to a group of mounds, nearly 9,000 feet in circumference, situated on the eastern bank of the Tigris, just opposite the modern town of Mosul. From very early days tradition has pointed to these mounds as the site of part of the great city of Nineveh ; and the ancient legend that the prophet Jonah was buried under the mosque now standing on a neighbouring mound, called to this day Nebi Yunus, namely “prophet Jonah,” supported this view. Inscriptions, found on the site, prove that the place was called Ninua or Nineveh.



The mound of Nimroud marks the site of the ancient city of Calah. The place is called Nimroud by the natives, as they believe that it was built by one of the generals of Nimrod the "mighty hunter." Calah, or Nimroud, is about twenty miles southward from Nineveh.

Khorsabad is situate a few miles north of Mosul.

The excavations prosecuted by Sir Henry Layard, Sir Henry Rawlinson, and others on the sites of ancient Nineveh, Babylon, and other cities of Mesopotamia, have resulted in the discovery of the remains of temples and palaces, of the sculptures which have adorned their walls and courts, of thousands of tablets impressed with the cuneiform writing of Babylonia and Assyria, from which the history and literature of those countries have been largely recovered ; and of numberless objects illustrative of the life and manners of their people.

The British Museum collection of Babylonian and Assyrian antiquities is unrivalled. It is the result of a series of excavations that have been prosecuted in Assyria and Babylonia during the last fifty years.

Among these appears "Jehu, the son of Omri," the ceremony of his payment of tribute being sculptured on the second band from the top. The accompanying inscription reads thus:—"The tribute of Yahua (Jehu) son of Khumri (Omri); silver, gold, bowls of gold, vessels of gold, goblets of gold, pitchers of gold, lead, sceptres for the King's hand (and) staves; I received." The monolith inscription set up by Shalmaneser II. and found at Kurkh, although mutilated, is also of much interest: it contains the name of Ahab, King of Israel. This inscription runs thus:—"The city of Karkara, the city of (his) majesty, I threw down, dug up, (and) burned with fire. 1,200 chariots, 1,200 magazines, (and) 20,000 men of Rimmon'-Hidri (Benhadad) of Damascus, 700 chariots, 700 magazines, (and) 10,000 men of Irkbuleni of Hamath, 2,000 chariots, (and) 10,000 men of Akhabbu (Abab) of the country of the Israelites," etc.

In the Nimroud Central Saloon also may be seen a black basalt seated figure of Shalmaneser II., found at Kalat Sherkât, about forty miles south of Nimroud on the site of the city Ashur, the most ancient capital of

Assyria. Shalmaneser appears to have set up images of himself, inscribed with the laws of Assur and his own deeds of might, wherever he went. In the same Central Saloon is a series of wall-sculptures illustrating the evacuation of a city, in which are carved, with a horrible minuteness, the impaling of his captives by order of this cruel conqueror. In the Assyrian basement are exhibited the bronze bands that ornamented the gates set up at Tell-Balawat, near Nineveh, by Shalmaneser II. On these bronzes are modelled a series of small bas-reliefs representing Shalmaneser's various campaigns. Here appears a city besieged, its walls being overthrown by battering-rams. On the right are rows of impaled captives and a procession of prisoners ; on the left, the Assyrian king sits in state, attended by his eunuchs. Not satisfied with barbarously impaling his prisoners, the atrocious cruelty of this oriental despot again appears in the hideous mutilation of his captives, whose feet and hands are seen being cut off previous to the impalement of their unhappy owners. Fastened around what are intended to represent the walls and gates of a

city, also appear numerous decapitated human heads, with plenty of other human heads pierced through and stuck one above another on stakes.¹ On the inscription found at Kurkh of a city he had taken, Shalmaneser boasts :—“*Its numerous fighting men I slew. Its spoil I carried away. A pyramid of heads over against that city I built up. The sons and the daughters of their nobles for holocausts I burned.*” In another part of the same inscription he records :—“*Pyramids of the heads of the people over against his great gate I built up . . . heaps on stakes I impaled.*”

Shalmaneser II. was truly a devastating monster.

In the Nimroud Central Saloon may be seen a slab (No. 67), on which is carved a representation of the evacuation of the city of Azkuttu. The inscriptions thereon state that Menahem, King of Israel, paid tribute to the Assyrian king for whom these sculptures were executed. Respecting Menahem, the in-

¹ The bronze ornaments of the palace gates of Balawat have been admirably reproduced and published by the Society of Biblical Archæology. The inscriptions were translated by Theo. G. Pinches.

human usurper-king of Israel, we read in II. Kings xv. 19-20, that “Pul the king of Assyria came against the land : and Menahem gave Pul a thousand talents of silver, that his hand might be with him to confirm the kingdom in his hand. And Menahem exacted the money of Israel, even of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria. So the king of Assyria turned back, and stayed not there in the land.”

Tiglath-Pileser reigned eighteen years over Assyria, from B.C. 745 to B.C. 727. Summoned by Ahaz, King of Judah, to assist him against Pekah, King of Israel, and Rezin, King of Damascus, Tiglath-Pileser entered Syria, subdued the enemies of Ahaz, and carried away into captivity (B.C. 734) the Israelite tribes of Reuben and Gad, and the half-tribe of Manasseh, whose territory lay on the east side of Jordan.¹ In the Kouyunjik Gallery, Table-Case D, is a terra-cotta tablet (No. 21), inscribed with the annals of this

¹ Compare II. Kings xvi. 5-9, and II. Chron. xxviii. 16-21; with II. Kings xv. 29, and I. Chron. v. 26. See also Isaiah vii.

Tiglath-Pileser. Among the tributary kings mentioned upon it appears the name of *Ahaz*, King of Judah. In the Assyrian Room over basement (No. 616) an inscription records the conquests of Tiglath-Pileser: another slab, in the same room, represents this monarch receiving the submission of his foe.

Soon after, Hoshea, the new King of Israel (B.C. 729), became the vassal of the Assyrian king. In the reign of Tiglath-Pileser's successor, Shalmaneser IV. (B.C. 727-722), Hoshea, King of Israel, was detected in an intrigue with Egypt against Assyria; and he also was carried away prisoner by the King of Assyria. Hoshea's dominion was invaded, and Samaria besieged (B.C. 724). For three years the city held out, and then, as we read in the seventeenth chapter of the Second Book of Kings, "In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor by the river of Gozan, and in the cities of the Medes, for so it was, that the children of Israel had sinned against the Lord their God."¹ Thus were the ten tribes of

¹ Refer also to II. Kings xviii. 9-12.

Israel carried away captive by two different kings of Assyria, and lost.

A revolution appears now to have occurred. Shalmaneser IV. disappears, and Sargon, "the son of no one," a usurper, succeeded to the empire.

Sargon's reign of nearly eighteen years (B.C. 722-705) was one long series of foreign campaigns. He defeated the combined Philistine and Egyptian army at Raphia, near the frontier of Egypt, whither he had marched after the reduction of Samaria. He subdued Babylonia, and carried devastation into Elam, ruthlessly displacing, and removing into other kingdoms, large numbers of the population of the countries that he conquered. He erected the great palace at Khorsabad, and reared others, both at Calah and Nineveh.

At Khorsabad, M. Botta found the remains of a large building, since proved to be the palace of Sargon. The greater part of the sculptures which he excavated were sent to Paris, only a few reaching England. Sargon caused his annals to be engraved in the halls of Khorsabad. These annals formed an immense ribbon of inscriptions, disposed in

columns, round two halls. Entering the hall, the reader commenced at his left hand, and followed all round until he returned to the entrance door, where the last lines of the inscription were opposite to its beginning. “*I plundered,*” says Sargon, “*the district of Samaria, and the entire house of Omri. . . . Merodachbaladan, King of the Chaldeans, who inhabited the shores of the sea, had exercised the supreme power against the will of the gods of Babylon; my hands reached him. . . . In the beginning of my reign . . . the Samaritan . . .* (here three lines are unfortunately wanting) . . . *with the help of the Sun, who aided me to vanquish my enemies, I besieged, I occupied the town of Samaria and I brought into captivity 27,280 persons; I took before all parts over them 50 chariots, the part of my kingdom. I took them to Assyria, and instead of them I placed men to live there whom my hand had conquered. I instituted over them my lieutenants as governors, and I imposed on them tributes like over the Assyrians. . . . I marched against the tribes of Tasidi, of Ibadidi, of Marmiani, of Hayapai, of the land [of Arabia], the remote inhabitants of the land of Bari whom the*

learned and the wise men had not known ; no one among the kings my ancestors had ever heard this name. I submitted them to the obedience of Assur, and those who remained, I pulled them out of their dwellings, and I placed them in the town of Samaria."

What a remarkable confirmation of the statement made by the sacred historian in II. Kings xvii. 24 :—“ And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israel (whom Sargon had carried away captive) : and they possessed Samaria, and dwelt in the cities thereof.”

Towards the end of his annals Sargon adds :—“ *In these times, these people and these countries which my arm had conquered, and which the gods Assur, Nebo, and Merodach had united under my domination, followed the road of righteousness. With their help I made a town with the divine will and the wish of my heart, which I called Dur-Sarkin at the feet of Musri, to replace Nineve. Salman, Sin, Samas, Nebo, Bin, Ninip, and their great wives, who*

reign eternally in the high regions and in the infernal tracts of Aralli, have blessed the splendid wonders, the beautiful streets of Dur-Sarkin. I rectified the institutions which were not corresponding with their wills. The priests, the nisi ramki, the sarmakki supar debated, in their learned discussions, the predomination of their domination and the efficiency of their sacrifices.

“I built in the town, palaces covered with skins, sandal, ebony, tamariscus, cedar, cypress, wild pistachio-tree, of an incomparable splendour, for the seat of my royalty . . . I covered their walls, and for the admiration of men, I had the images of the lands sculptured since the beginning until the end, which I had occupied with the aid of Assur, my Lord. After the rules of art of skilful men, I have made these palaces, I built the rooms of treasures. . . . May Assur bless this town and these palaces in giving to his images an eternal brightness. Might it be accorded to them to be inhabited until the most remote days. May dwell before its supreme face the sculptured bull, the protector, the accomplishing god, may he watch there the day and night time, and never his feet may move from

this threshold! . . . And may it be that I, Sargon, who inhabits this palace, may be preserved by destiny during long years. . . . May I accumulate in this palace immense treasures, the booties of all countries, the products of mountains and valleys! Whoever, in the following days, among the kings my sons, will succeed to me, may he restore this palace if it is threatened with ruin, may he read my inscriptions, may he count the tablets, and perform a sacrifice, may he put all back in its place. Then Assur will listen to his prayer!"¹

On the eastern side of the Assyrian Transept in the British Museum are placed two colossal human-headed bulls, with two accompanying figures of a mythological character, as they originally stood at the entrance of a chamber. These huge groups were obtained from the palace of Sargon at Khorsabad, by Sir Henry Rawlinson, in 1849. The annals of Sargon, inscribed upon a terra-cotta cylinder, can be inspected in the Assyrian Room on the upper floor, British

¹ From "The Annals of Sargon : translated by Dr. Julius Oppert." Printed in "Records of the Past," vol. vii. pp. 21-56.

Museum, Table-Case F. In Table-Case H is a glass drinking-vessel having on it the name Sargon ; it was found in the north-west palace at Nimroud. In the Kouyunjik Gallery, Table-Case B, No. 19, is a baked clay tablet inscribed in cuneiform letters ; it is a despatch to Sargon, King of Assyria, concerning the rebellious movements of Merodach-Baladan, King of Babylon. In the same gallery, Table-Case C, Nos. 29-39, are fragments of an historical cylinder inscribed with an account of Sargon's expedition against Ashdod, referred to by the prophet Isaiah, xx. 1, thus : "In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it."

Sargon was succeeded by his warlike son Sennacherib, who, for some months previously, had been associated with his father in the government (B.C. 705-681). After subduing the Babylonian King Merodach-Baladan, Sennacherib invaded Syria, and advancing against Ekron, was met by an Egyptian army which had come to the assistance of that city. At Altaku, in Dan, a great

battle was fought between the Assyrians and Egyptians ; in it the latter were defeated and Ekron fell. Then entering Judæa, after capturing the smaller towns and enslaving 200,000 of the inhabitants, Sennacherib laid siege to Jerusalem. Sore pressed by famine, Hezekiah, King of Judah, was compelled to purchase the safety of his capital by a tribute, for which he stripped the Temple of its gold and satisfied Sennacherib, who returned to Assyria. We read in II. Kings xviii. 13-16 :—“Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fenced cities of Judah, and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended ; return from me : that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king’s house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from

Museum, Table-Case F. In Table-Case H is a glass drinking-vessel having on it the name Sargon ; it was found in the north-west palace at Nimroud. In the Kouyunjik Gallery, Table-Case B, No. 19, is a baked clay tablet inscribed in cuneiform letters ; it is a despatch to Sargon, King of Assyria, concerning the rebellious movements of Merodach-Baladan, King of Babylon. In the same gallery, Table-Case C, Nos. 29-39, are fragments of an historical cylinder inscribed with an account of Sargon's expedition against Ashdod, referred to by the prophet Isaiah, xx. 1, thus : "In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it."

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the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

The official Assyrian account of this campaign, contained in the cylinder of Sennacherib, is preserved in our national collection (Assyrian Room, upper floor, Table-Case H). "*Six-and-forty of the strong cities,*" boasts the conqueror in this, his coeval record, "*and the strongholds and the hamlets round about them, belonging to Hezekiah the Jew, who had not submitted to my rule . . . I besieged and captured. Two hundred thousand and one hundred and fifty souls, young and old, male and female ; horses, mules, asses, camels, oxen, and sheep without number did I make to be brought forth therefrom, and I counted them as spoil. Hezekiah himself, like unto a bird in a cage, did I shut up within his house in Jerusalem. I cast up mounds against the city, and I turned back every man who came forth. His towns, which I had captured from him, I took away from his kingdom, and gave them to Mitinti, King of Ashdod, to Padi, King of Ekron, and to Silbel (?) King of Gaza, and I reduced his land. I increased the sum of the*



ASSYRIAN EAGLE-HEADED DIVINITY.

tribute which he paid yearly unto my majesty. The fear of the glory of my majesty over-powered Hezekiah; and his captains and his mighty men of valour, which he had brought into Jerusalem to defend it, laid down their arms. Thirty talents of gold, eight hundred talents of silver, precious stones, ivory, treasures, his daughters, the women of his palace, musicians (?) . . . be sent unto my palace in Nineveh."

The following is a translation of part of the history of Sennacherib found on a slab belonging to the Kouyunjik bulls, and now preserved on the eastern side of the Assyrian Transept in the British Museum. In this inscription Sennacherib records:—" *In my first expedition, of Merodach-Baladan King of Kardunias, together with many warriors of Syria his allies, in the vicinity of the town Kiski I effected the overthrow. For the preservation of his life, by himself he fled away; his chariots, his horses, his goats, and oxen, and beautiful woollens my hands captured; I went up to his palace in the heart of Babylon; I opened it, and his treasure house, with gold and silver, vessels of gold and silver, the*

precious stones, the choice spoils (kept in) that palace, I plundered . . . The governors and the population of the city of Ekron (Amgaruna) who Padi their king and ally of Assyria with a chain of iron had bound and to Hezekiah King of Judah had delivered him, the shadows of death overwhelmed them. The kings of Egypt gathered archers, chariots, and horses of the king of Æthiopia (Meröe), a force without number. Under the walls of Albaku I fought with them and overthrew them. The commander of the chariots the sons of the Egyptian kings, together with the commanders of the chariots of the king of Æthiopia alive my hand captured. To Ekron I approached; and the princes who rebellion had caused, I slew with the sword; the sons of the city who had acted thus to me I treated as a prey; the rest of them who had done nothing I proclaimed innocent. Padi their king I brought forth from the midst of Jerusalem and on the throne I set over them, and fixed upon him the tribute due to my dominion. Hezekiah King of Judah did not submit to my yoke; forty-six of his cities, strong fortresses and cities of their territory which were without number, I besieged, I

captured, I plundered, and counted as spoil. Himself I made like a caged bird in the midst of Jerusalem the city of his royalty: garrison towers over against I raised: his cities which I had plundered, from the midst of his country I separated, and to the Kings of Ashdod, Askelon, Ekron, and Gaza I made them over, and diminished his land. In addition to previous taxes, I imposed upon them a donation from their own resources as tribute. Hezekiah himself the fear of the approach of my majesty overwhelmed, and the urbi and his own soldiers and the soldiers whom he had caused to enter Jerusalem his royal city. He consented to the payment of tribute: 30 talents of gold, 800 talents of silver: the bullion the treasure of his palace, his daughters the women of his palace, male musicians and female musicians to within Nineveh the city of my power he caused to carry and for the payment of the tribute he sent his messenger.”¹

Two years after, Sennacherib again invaded Palestine. The main body of the Assyrian

¹ See “Bull Inscription of Sennacherib.” Translated by Rev. J. M. Rodwell, M.A., in “Records of the Past,” vol. vii. pp. 59-64.

host sat down before Lachish in the south, whence messengers and an army were dispatched to Jerusalem by Sennacherib to demand a renewal of the submission of the King of Judah, but Hezekiah refused. Contenting himself for the moment with a threat of future vengeance, the Assyrian King marched westward to engage the Egyptian army, which lay at Pelusium on the frontier of Egypt. But the battle was not fought. A sudden and great disaster overtook the Assyrian host, and the remnant of it returned to Nineveh. Eventually Sennacherib was assassinated by two of his sons, in the year 681 B.C.

Sennacherib repaired the works of his predecessors, and reared a palace at Nineveh on a grander scale than had ever before been attempted, and this he adorned with sculpture. In the mounds of Kouyunjik and of Nebi-Yunus were found the imposing remains of Sennacherib's palaces. His larger palace and library stood close to the north bank of the river Khosr. Many of the bas-reliefs, now in the Kouyunjik Gallery, were excavated from its ruins. The fractures on these are

doubtless the result of a conflagration that succeeded the capture of Nineveh by the ferocious Babylonians and Medes, by means of which they finally destroyed the city, *circ.* B.C. 609. Most of the inscribed cakes of clay, or literary tablets, now in our national collection, were discovered in the libraries collected and established in their Nineveh palaces by Sennacherib and his grandson Ashur-bani-pal.

The sculptures on the western side of the Kouyunjik Gallery are, with the exception of No. 1, all of the period of Sennacherib; and illustrate the wars he waged in Babylonia and other countries. Of these Nos. 20-26 are part of a series representing the assault on the city of . . . alammu (the beginning of the name is lost, probably it was Jerusalem) by the Assyrians. The city is seen planted on a hill on slab 25; the archers of the besieging force shelter themselves beneath screens. On slabs Nos. 27-29 is represented the execution of prisoners with Jewish features. No. 44 is a stone commemorating the restoration of the royal palace of Nineveh by Sennacherib. Of the remaining bas-reliefs

in this gallery, on Nos. 51 and 52 is sculptured an unfinished colossal bull, lying sideways on a sledge that is being moved into position by ropes and levers, Sennacherib himself superintending the operation. On No. 53 captives are seen making preparations to build the gates of his palace. On No. 56 is carved a representation of the great king in his chariot ; in the immediate background men carry picks, saws, spades, etc., others drag carts laden with ropes and beams, whilst beyond appears a view of the surrounding country, with its rivers and trees. On Nos. 57-59 Sennacherib and his veterans are seen besieging a city on the bank of a river ; next, the King is represented in his chariot receiving the spoil, and captives, who are beheaded in his presence.

Along the middle of the Kouyunjik Gallery are placed Table-Cases in which are exhibited some of the most interesting inscribed tablets from the famous library of the Assyrian kings at Nineveh. No. 18, Table-Case B, is a letter from Sennacherib to Sargon, his father, giving extracts of letters which he had received, concerning the affairs of the empire, *circ. B.C. 706.*

In Table-Case D, No. 25, is the so-called "Will of Sennacherib;" it is a small terra-cotta tablet referring to certain objects given by Sennacherib to Esarhaddon, his son. The tablet No. 14, Table-Case E, records the recovery by Sennacherib of a crystal seal, which had been carried off by a king of Babylonia 600 years previously.

Various sculptures arranged in the Assyrian Gallery and basement were also found amid the ruins of Sennacherib's palace at Nineveh. On slabs Nos. 21-32 are carved a representation of the assault and capture of the city of Lachish by Sennacherib, who is here represented seated on a throne.

In the Assyrian Room on the upper floor of the British Museum are exhibited a miscellaneous collection of smaller antiquities from Assyria. Here is a sun-dried brick with Sennacherib's name impressed upon it (see Wall-Cases 43-48). Here an agate cylinder inscribed with his name (Table-Case B. 60). In Table-Case F is preserved a fragment of the crystal throne of Sennacherib, dug out of the débris of his palace at Nineveh. The same Table-Case F contains some bronze lion

weights, inscribed on the back, "*The Palace of Sennacherib King of the Country.*" In the upper part of Table-Case H are five barrel-shaped terra-cotta cylinders, inscribed with a summary of the wars of the earlier years of the reign of Sennacherib ; of these, two relate to the siege of Jerusalem and defeat of Hezekiah, King of Judah. We have previously noticed the hexagonal cylinder, also preserved in Table-Case H, giving the official Assyrian account of Sennacherib's first campaign against Jerusalem. On the floor of this same case are the stone sockets of the gates of Sennacherib's palace at Kouyunjik.

These authentic relics of the reign and times of the dread Assyrian foe of the pious King of Judah are of singular interest. Viewing them in connection with the account of Sennacherib's first invasion of Judea contained in II. Kings xviii. 13-16 ; and with the description of his siege of Jerusalem handed down to us in II. Kings xviii. and xix. ; in II. Chron. xxxii. 1-22 ; and in the thirty-sixth and thirty-seventh chapters of Isaiah ; the entire drama vividly presents itself before the mind. "And Hezekiah received the (blasphemous and in-

sulting) letter (of the King of Assyria) of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord. And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. Lord, bow down thine ear, and hear: open, Lord, thine eyes, and see: and hear the words of Sennacherib, which hath sent him to reproach the living God. Of a truth, Lord, the kings of Assyria have destroyed the nations and their lands, and have cast their gods into the fire: for they were no gods, but the work of men's hands, wood and stone: therefore they have destroyed them. Now therefore, O Lord our God, I beseech thee, save thou us out of his hand, that all the kingdoms of the earth may know that thou art the Lord God, even thou only.”¹ Uttered when the proud subject of these monuments was alive, how awful resounds through the vista of many ages the

¹ II. Kings xix. 14-19.

answer which the prophet was commissioned to deliver :—“Then Isaiah the son of Amoz sent unto Hezekiah, saying, thus saith the Lord God of Israel, whereas thou hast prayed to me against Sennacherib king of Assyria : this is the word which the Lord hath spoken concerning him ; the virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn ; the daughter of Jerusalem hath shaken her head at thee. . . . Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand. . . . So Sennacherib king of Assyria departed, and went and returned, and dwelt at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword ; and they escaped into the land of Armenia : and Esarhaddon his son reigned in his stead.”¹

An internal struggle in Assyria appears to have followed the parricidal murder of Sennacherib ; it resulted in the accession of Esarhaddon, B.C. 681-668. Among the wars

¹ Isaiah xxxvii. 21, 22 and 36-38.

of this reign occurred that of the conquest and occupation of Lower Egypt; and the revolt of Manasseh, King of Judah, who was punished by the reduction of his kingdom and his own captivity, although eventually he was allowed to return to Jerusalem.¹ Like his predecessors, Esarhaddon was a famous builder; he erected not only palaces for himself, but also temples to his gods. Under the mound of Nimroud, occupying its south-west angle, they discovered and excavated the great palace of Esarhaddon. A still more magnificent home of this monarch remains only partially explored beneath Nebi Yunus. Far from his capital, cut in the hard rock near Beyrût, close to the ancient highway between Syria and Egypt, is a bas-relief representing Esarhaddon, King of Assyria, standing in an attitude of worship, with emblems of deities above him; the inscription is mutilated. A cast from the sculpture referred to may be seen in the Kouyunjik Gallery, No. 1. In the same gallery, Table-Case C, No. 3 is part of a cylinder of Esarhaddon, mentioning his

¹ II. Chron. xxxiii. 11-13.

campaign against Tarqu (Tirhakah), King of Egypt, *circ. 672 B.C.* The tablet referring to certain objects given to Esarhaddon by Sennacherib, his father, has been already noticed. Among the Assyrian antiquities on the upper floor of the British Museum, the series of bricks preserved in Wall-Cases 43-48 includes one stamped with the name Esarhaddon. Table-Case H contains an hexagonal cylinder inscribed with a chronicle of the expeditions of Esarhaddon, and recording the submission of Manasseh, King of Judah. “*And even after the time that Ashur, the Sun, Bel, Nebo, Ishtar of Nineveh and Ishtar of Arbela had me, Esarhaddon, on the throne of my father (Sennacherib) happily seated. . . . I assembled the kings of Syria, and of the nations beyond the sea; Baal King of Tyre: Manasseh King of Judah,*” etc.¹

After a siege of two years’ duration Nineveh was captured and utterly destroyed by the combined forces of Cyaxares of Media and of Nabopolassar, an Assyrian officer holding high command in Babylonia, about 609 B.C.

¹ See “First Inscription of Esarhaddon.” Translated by H. F. Talbot, F.R.S., etc., in vol. iii. “Records of the Past.”

In its day, Nineveh was a very great and strong city. But the judgments of the Lord were denounced against it on account of its wickedness. The idolatrous practices of the doomed city are apparent from carvings of Nebo and Bel, of fish and eagle-headed divinities, with many another curious monster-god dug up from its ruins. The oft-repeated representations of the torturing and impaling of captives found carved in the chambers of the Assyrian kings bear witness to their extreme cruelty. The miserable end of Nineveh was predicted. “He will make an utter end of the place thereof. . . . I will make thy grave; for thou art vile. . . . And it shall come to pass that all they that look upon thee shall flee from thee and say, Nineveh is laid waste.”¹

“Where are those ramparts of Nineveh?” inquired Volney. Shrouded in obscurity as in his time the subject slumbered, little did the eloquent Frenchman suspect, that from beneath that dreary waste which he apostrophized, at length would come the most striking evidences of the truth of that sacred volume

¹ Nahum i. 8, 14, and iii. 7.

he impugned. It has been reserved for the skill and indomitable perseverance of explorers in our own time to solve the problem of the true site of the long lost city of Nineveh, which has been found, where tradition pointed to, beneath huge desolate mounds not far from Mosul. For five-and-twenty centuries the relics to which the reader's attention has been directed lay buried deep under the débris of the palaces of the once formidable kings of Assyria. At length, exhumed, they attest the historic truthfulness, and the inspired character, of the Scriptures of the Old Testament.

BABYLON.

The kings of Babylon mentioned in the Old Testament are Merodach-Baladan ; Sennacherib, who was also King of Assyria and has already been referred to ; Nebuchadnezzar ; Evil-Merodach ; and Belshazzar.

It was Merodach-Baladan who sent ambassadors, with letters and a present, to Hezekiah, King of Judæa, to congratulate him on his recovery from his dangerous illness. Flattered by this notice from the King of Babylon, Hezekiah showed the messengers

his treasures and armoury ; “ there was nothing in his house, nor in all his dominion, that Hezekiah showed them not.” Hearing of it, the prophet Isaiah came to Hezekiah and foretold the Babylonish captivity.¹

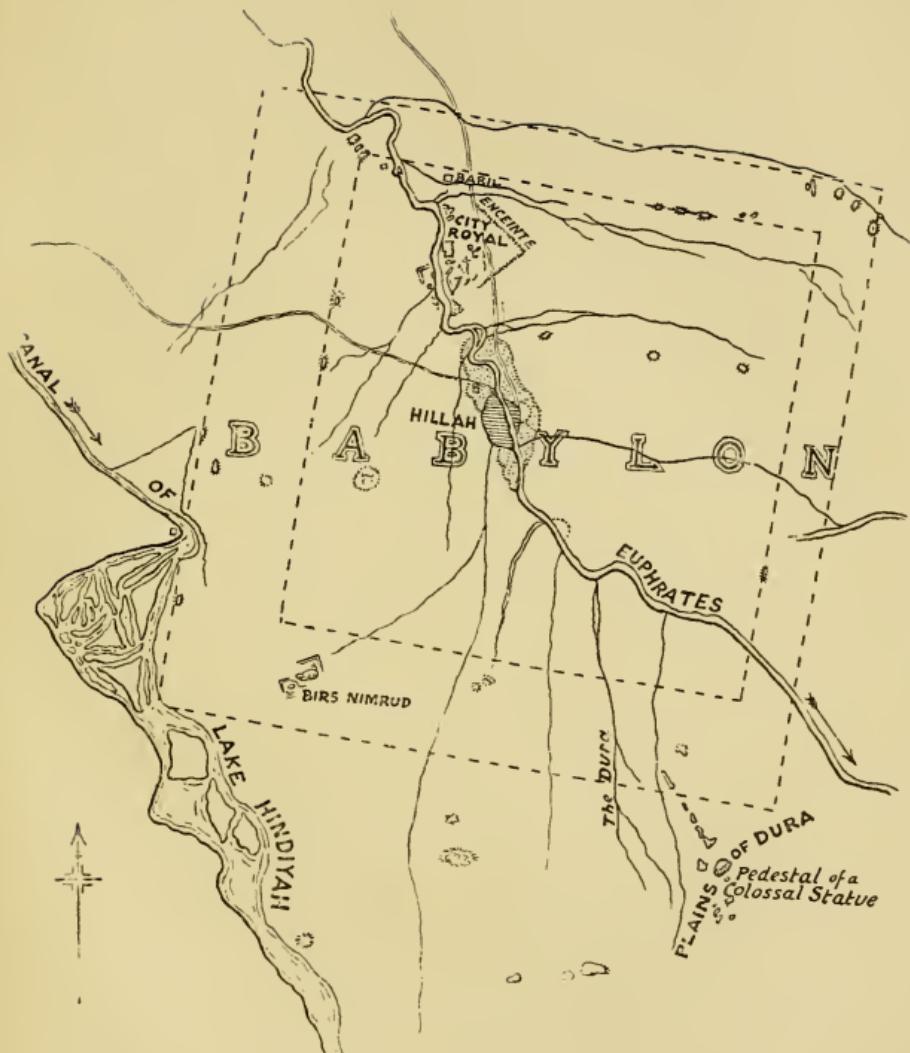
In the Babylonian and Assyrian Room on the upper floor of the British Museum, Table-Case C, is an inscribed terra-cotta tablet containing a list of the gardens or plantations belonging to Merodach-Baladan : it was found at Babylon. In the Kouyunjik Gallery, Table-Case D, is preserved the clay tablet recording the annals of Tiglath-Pileser : among the tributary kings mentioned thereon occurs Merodach-Baladan. The despatch to Sargon, King of Assyria, respecting the rebellious movements of Merodach-Baladan, has been already noticed.

After the fall of Nineveh its conquerors divided the vast Assyrian empire, one half of which then passed under the rule of the Medes, whilst Babylonia proper fell to Nabopolassar, who thus became founder of the new Babylonian empire. Nabopolassar died

¹ II. Kings xx. 12-19, and Isaiah xxxix. : in the former he is called Berodach-Baladan.

about the year 605 B.C. He was succeeded by his son, the celebrated Nebuchadnezzar II., who reigned until B.C. 562. At the moment of his father's death Nebuchadnezzar was absent on a campaign, the object of which was to re-conquer from Pharaoh-Necho the countries he had taken. At Karkemish Nebuchadnezzar had inflicted a crushing defeat upon the King of Egypt, and was preparing to invade that country, when the news of his father's decease necessitated his return to Babylon.

In the twenty-fourth and twenty-fifth chapters of the Second Book of Kings, in the thirty-sixth chapter of the Second Book of Chronicles, and in the thirty-ninth and fifty-second chapters of Jeremiah, we have an account of the expeditions of Nebuchadnezzar II. against the Jews. It was in the reign of Jehoiakim that this King of Babylon came up against Judah, and Jehoiakim became his servant for three years. Afterwards Jehoiakim rebelled against Nebuchadnezzar, when the latter bound the King of Judah with fetters, and carried him away to Babylon. It was Jehoiakim who cut with



a knife and afterwards cast into the fire the roll on which had been written the prophecy of Jeremiah against Judah, as described in Jeremiah, chapter thirty-six. Nebuchadnezzar then made the youthful Jehoiachin King of Judah. Yet but a short time of his misrule had expired ere the Babylonian army laid siege to Jerusalem and captured it. The glorious Temple, erected by Solomon on Mount Moriah, was stripped of its seven-branched golden candlestick, and all the other golden vessels he had placed therein, and Jehoiachin, along with 10,000 of his princes and men of valour, with all the treasures of the House of the Lord, and the treasures of the king's house, were carried in captivity from Jerusalem to Babylon.

Nebuchadnezzar next made Mattaniah King of Judah, changing his name into that of Zedekiah ; he was twenty-and-one years old when he began to reign. Zedekiah also rebelled against the King of Babylon, "who had made him swear by God" to be his faithful vassal. In the ninth year of his reign, in the tenth month, in the tenth day of the month, came Nebuchadnezzar and all his

host against Jerusalem, and built forts against it round about. Jerusalem defied its assailants until the ninth day of the fourth month of the eleventh year of King Zedekiah, when famine and pestilence prevailing, about midnight the city was taken. Escaping from the carnage, Zedekiah was pursued and overtaken by the Chaldeans not far from Jericho, and brought before Nebuchadnezzar at Riblah, there judgment was passed on him. The sons of Zedekiah were cruelly put to death in their father's sight, and afterwards Zedekiah's eyes were put out. He was then bound with fetters of brass, and carried to Babylon. "These things," observes Josephus, "happened to him, as Jeremiah (xx. 4), and Ezekiel (xii. 13) had foretold to him that he should be caught and brought before the King of Babylon, and should speak to him face to face, and should see his eyes with his own eyes; and thus far did Jeremiah prophecy: but he was also made blind and brought to Babylon, but did not see it, according to the prediction of Ezekiel."¹ Soon after the Temple of Jerusalem, with all the

¹ Josephus: "Antiq. of the Jews," b. x., c. vii.

palaces and mansions of the city, by command of Nebuchadnezzar, were burnt down, the walls of Jerusalem were levelled to the ground, and the inhabitants of Judæa transported to Babylon.

The destruction of the kingdom of Israel by the Assyrians, and the subsequent carrying away into captivity of the kingdom of Judah by the Babylonians, may be assigned to the comparatively small force which the Hebrews could place in battle array against the hosts of Assyria and Babylon. The primary cause of the destruction of the kingdoms of Israel and Judah, however, must be traced, as it is in Holy Writ, to the general departure of these nations from the worship and service of the living God. Idolatry of the worst description, with all kinds of wickedness, had become fearfully prevalent; and their rulers, almost without exception, were either usurpers or murderers. The destruction of the kingdoms of Israel and Judah, therefore, was from the Almighty, even as their own intrepid prophets had predicted. The mighty despots of Nineveh and Babylon were but the rods of His anger.

Nebuchadnezzar repaired the ancient temples of Babylon and largely added to the grandeur of that city. "Is not this," said he, "great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?" (Dan. iv. 30.)

The acumen with which the sacred writer, in the above brief sentence, has recorded the boastful character of Nebuchadnezzar's utterances receives ample confirmation from co-eval inscriptions of this proud monarch's reign. One of these, an inscription in ten columns containing 619 lines, engraved on a short black basalt stone, has been found at Babylon.¹ The following is a translation of part of the inscription referred to :—*"I (Nebuchadnezzar) his (Nabopolassar's) eldest son, the chosen of his heart, Imgur-Bel and Nimetti-Bel, the great walls of Babylon completed: buttresses for the embankment of its fosse, and*

¹ It was discovered by Sir H. J. Bridges, and now forms part of the India House collection. A fine cast of this inscription may be seen in the Assyrian Room of the British Museum, Upper Floor, Pier-Case A.

two long embankments with cement and brick I built, and with the embankment my father had made I joined them. Those large gates for the admiration of multitudes of men with wreathed work I filled: the abode of *Imzu-Bel* the invincible castle of Babylon, which no previous king had effected, 4,000 cubits complete, the walls of Babylon, whose banner is invincible, as a high fortress by the ford of the rising sun, I carried round Babylon. Its fosse I dug and its mass with cement and brick I reared up and a tall tower at its side like a mountain I built. . . . Great waters like the might of the sea I brought near in abundance, and their passing by was like the passing by of the great billows of the Western ocean: passages through them were none, but heaps of earth I heaped up, and embankments of brickwork I caused to be constructed. The fortresses I skilfully strengthened, and the city of Babylon I fitted to be a treasure city. The handsome pile the fort of *Borsippa* I made anew: its fosse I dug out and in cement and brick I reared up its mass. *Nebuchadnezzar King of Babylon whom Merodach, the Sun, the great lord, for the holy places of his*

city Babylon bath called, am I: and Bit-Sag-gatu and Bit-Zida like the radiance of the Sun I restored: the fanes of the great gods I completely brightened. . . . Therefore with reverence for Merodach my lord, the exterior and interior in Babylon as his treasure city and for the elevation of the abode of my Royalty his shrine I neglected not: its weak parts which were not completed, its compartments that were not remembered, as a securely-compacted edifice I dedicated and set up as a preparation for war by Imgur-Bel, the fortress of invincible Babylon, 400 cubits in its completeness, a wall of Nimitti-Bel an outwork of Babylon for defence. Two lofty embankments, in cement and brick, a fortress like a mountain I made, and in their sub-structure I built a brickwork; then on its summit a large edifice for the residence of my Royalty," etc.¹

On another inscription of Nebuchadnezzar's,² found on a cylinder which was dug up amidst the ruins of the Temple of the Sun at

¹ Translated by Rev. J. M. Rodwell, M.A., in "Records of the Past," vol. v., pp. 111-135.

² "Senkereh Inscription of Nebuchadnezzar." Translated by H. Fox Talbot, F.R.S.

Ellasar (Senkereh is the modern name), this king records :—“ *Nebuchadnezzar King of Babylon the monarch devout and pious, worshipper of the lord of lords (the god Marduk) restorer of the temples of Saggathu and Zida, the noble son of Nabopolassar King of Babylon, I am he. When the great lord Marduk the renowned chief of the gods of this land and people gave unto my rule, at that time the temple of Tara which is the temple of the Sun at Senkereh from extreme old age had mouldered into ruin : its interior had fallen, and lay scattered about ; its figures (sculptures and idols) were no longer visible. And during my reign the great lord Marduk that temple shook with an earthquake. Towards all the four quarters of the heavens it was thrown down, the earth of the interior had been dug up in looking for the figures. Then me Nebuchadnezzar King of Babylon his chief worshipper to restore that temple greatly be commanded me. Of its ancient foundation I made a repair. On its ancient platform fine earth I broke small, and flat bricks I placed thereon. Then the temple of Tara, a noble temple, the dwelling of the Sun my lord for the Sun dwelling in Tara which is within the city*

of Senkereh, the great lord, my lord, I built. O Sun! great lord! into the temple of Tara, thy divine dwelling place in joy and gladness when thou shalt enter the pious works of my hands regard with pleasure! and a life of prolonged days, a firm throne, a long reign may thy lips proclaim for me! and may the gates and doors, and halls, and apartments of the temple of Tara which I have built with no sparing expense remain recorded in thy book!"

Babylon, the imposing capital of Babylonia, was situated on the river Euphrates, of which it occupied both banks. In the year 1854 Sir Henry Rawlinson excavated the mound known as Birs Nimroud (Borsippa), the traditional site of the Tower of Babel, standing at the south-west corner of the area covered by Babylon. Inscriptions found there proved that the building, of which remains still exist beneath, was the once famous Tower of the Seven Planets, built by Nebuchadnezzar II. upon the ancient site of a temple. It appears to have been originally a building in seven receding stages, which were coloured so as to represent the seven planetary spheres, according to the tints regarded by the worshippers

of the heavenly bodies as appropriate to each. In the same neighbourhood were found the buried ruins of *Kasr*, "the Palace" of Nebuchadnezzar.

A sun-dried brick, brought from the ruins of one of Nebuchadnezzar's buildings, and stamped with his name, is preserved in the Babylonian and Assyrian Room on the upper floor of the British Museum, Wall-Case 43-48. In the same room, Pier-Case A, can be seen the bronze doorstep, bearing an inscription of Nebuchadnezzar II., brought from ruins of the temple of E-zida at Birs Nimroud. Numerous terra-cotta cylinders and baked clay tablets of the reign of Nebuchadnezzar II. are to be seen in Table-Case C. Among these is a terra-cotta cylinder containing an inscription of Nebuchadnezzar referring to the restoration of the temple of the Sun-god, at Sippara, B.C. 604. Another terra-cotta cylinder has an inscription of this king, relating to the restoration of the various temples, B.C. 605. In the same Table-Case C is a baked clay tablet recording a loan of silver from Marduk-Nasir-Ablu to Nabû-Aalu, his servant, dated at Babylon, sixteenth day of

Tisri, first year of Nebuchadnezzar, King of Babylon, 604 B.C. The same Table-Case contains a baked clay tablet on which is recorded the sale, by Marduk-Sapik-Zēri to Nabu-Ahi-Iddina, of a house and grounds situated in the province of Tê within Babylon, dated the second day of Ab, in the twenty-sixth year of Nebuchadnezzar, 578 B.C. In the same Table-Case is a baked clay tablet recording a loan by Iddin-Marduk to Musē-zib-Marduk upon security, dated the sixteenth of Marcheswan, in the thirty-third year of Nebuchadnezzar, B.C. 571. And a terra-cotta tablet referring to a sum of one mana of silver awarded to a man named Sarru-ukin, as compensation for the death of his servant, supposed to have been killed by Idihi-Ilu; dated at Opis, the seventh day of Marchesvan, in the fortieth year of Nebuchadnezzar, King of Babylon, B.C. 565.

Evil-Merodach (B.C. 562-360) ascended the throne on the death of Nebuchadnezzar. "And it came to pass in the seven-and-thirtieth year of the captivity of Jehoiachin, King of Judah, in the twelfth month, on the seven-and-twentieth day of the month, that

Evil-Merodach, King of Babylon, in the year that he began to reign did lift up the head of Je-hoiachin, King of Judah, out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon ; and changed his prison garments : and he did eat bread continually before him all the days of his life,” etc. (II. Kings, xxv. 27-29 ; and Jer. lii. 31-33).

In the Babylonian and Assyrian Room, British Museum, Table-Case C, is an unbaked clay tablet, the same being a receipt for a sum of money paid by Busasa, the Nurse, to Kun-nabatu, dated the twenty-sixth day of Sivan, in the second year of Evil-Merodach. Also, a baked clay tablet, recording a loan of four mana of silver granted by Nadin-Ahi to Sapik-Zeri, dated the fourth of Ab, in the second year of Evil-Merodach ; this was found at Babylon.

The name Belshazzar, or, as it is written in Babylonian, *Bilu-sarra-utsur*, signifying, “O Bel, defend the King,” recalls to memory that impious feast, with its tragic sequel, of which we have an account in the fifth chapter of the prophet Daniel. “Belshazzar the king made a great feast to a thousand of his lords, and

drank wine before the thousand. Belshazzar, whiles he tasted the wine, commanded to bring the golden and silver vessels which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem; that the king, and his princes, his wives, and his concubines, might drink therein. Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king, and his princes, his wives, and his concubines, drank in them. They drank wine, and praised the gods of gold and of silver, of brass, of iron, of wood, and of stone." In the same hour that this deliberate insult was offered to the majesty of Heaven, came forth fingers of a man's hand and wrote on the wall of the king's palace, "Mene," God hath numbered thy kingdom, and finished it; "Tekel," thou art weighed in the balances and art found wanting; "Peres," thy kingdom is divided, and given to the Medes and Persians. "In that night was Belshazzar the King of the Chaldeans slain."

Among numerous cuneiform documents of the same class, three contract tablets have

been discovered, which are interesting on account of their references to this Belshazzar. In all of them he is described as "Belshazzar, the son of the king." One of them reads thus :—"The sum of twenty manehs of silver for wool, the property of Belshazzar, the son of the king, which has been handed over to Iddin-Merodach, the son of Basâ, the son of Nur-Sin, through the agency of Nebo-tsabit the steward of the house of Belshazzar, the son of the king, and the secretaries of the son of the king," etc.

Nineveh and Babylon both were enemies of the chosen people of God ; the one subverted the kingdom of Israel, and the other the kingdom of Judah. "Israel," exclaimed the prophet, "is a scattered sheep ; the lions have driven him away : first the king of Assyria hath devoured him ; and last this Nebuchadnezzar, king of Babylon, hath broken his bones. Therefore thus saith the Lord of hosts, the God of Israel ; Behold I will punish the king of Babylon and his land, as I have punished the king of Assyria" (Jer. l. 17, 18). It was her pride (Isa. xlvi. 7, 8) ; her cruelty towards the Jews (Isa. xlvi. 6) ; and the sac-

rilegious impiety of her king, that brought down upon Babylon the wrath of the Almighty.

The fall of Babylon is one of the greatest events in ancient history. The circumstances attending the capture and destruction of Babylon were foretold in the Holy Scriptures many years before they happened. Cyrus, whom the Divine Providence was to make use of as an instrument for executing his designs of goodness and mercy towards his people, was mentioned in the Scriptures by his name, above a hundred years before he was born. “Cyrus, he is my shepherd, and shall perform all my pleasure” (Isaiah xliv. 28). “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him ; and I will loose the loins of kings, to open before him the two-leaved gates ; and the gates shall not be shut ; I will go before thee, and make the crooked places straight : I will break in pieces the gates of brass, and cut in sunder the bars of iron : and I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel. For

Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name : I have surnamed thee, though thou hast not known me. I am the Lord, and there is none else, there is no God beside me" (Isaiah xlvi. 1-5).

The army that was to capture Babylon was to consist of Medes and Persians : " Go up, O Elam," that is Persia, " besiege, O Media" (Isaiah xxi. 2). " Make bright the arrows ; gather the shields : the Lord hath raised up the spirit of the kings of the Medes : for his device is against Babylon, to destroy it" (Jeremiah li. 11).

Babylon reckoned on her impregnable position by the deep Euphrates ; yet that very river shall be the means of her ruin :—" A drought is upon her waters ; and they shall be dried up" (Jeremiah l. 38). " I will dry up her sea, and make her springs dry" (Jeremiah li. 36). The Euphrates ran through the midst of Babylon. The capture of the city was effected by Cyrus diverting the river from its usual course through the city, by means of a canal, which, at a vast expense of labour, he caused to communicate with a

lake at some distance outside the walls of Babylon. The sluices of the canal being opened, the waters of the Euphrates were intercepted, and the bed of that portion of the river which ran through the city becoming fordable, by this means the Medio-Persian soldiery entered the city.

Babylon was to be surprised in the night-time, after feasting : “I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware : thou art found and also caught” (*Jeremiah l. 24*). “I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep and not wake, saith the Lord” (*Jeremiah li. 39*).

The fear and confusion that were to ensue were all foretold : “One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, and that the passages are stopped” (*Jeremiah li. 31, 32*). “The mighty men of Babylon have forborn to fight, they have remained in their holds : their might hath failed ; they became as women : they have burned her dwelling-places ; her bars are broken” (*Jeremiah li. 30*).

The capture of Babylon by Cyrus occurred in the year 539 B.C.

Isaiah prophesied upwards of one hundred and fifty years before the taking of Babylon : and “ Jeremiah wrote in a book all the evil that should come upon Babylon ” (Jeremiah li. 60), nearly sixty years before the fall of the city.

“ Babylon, the glory of kingdoms, the beauty of the Chaldees’ excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation : neither shall the Arabian pitch tent there ; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there ; and their houses shall be full of doleful creatures ; and owls shall dwell there,” etc. (Isaiah xiii. 19-21). “ I will also make it a possession for the bittern, and pools of water : and I will sweep it with the besom of destruction, saith the Lord of hosts ” (Isaiah xiv. 23). “ Every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant ” (Jeremiah li. 29). “ Babylon shall become heaps, a dwellingplace for dragons, an

astonishment, and an hissing, without an inhabitant." "Thus saith the Lord of hosts; the broad walls of Babylon shall be utterly broken, and her high gates shall be burned with fire" (*Jeremiah li. 37, 58*).

No predictions in Holy Scripture have been more awfully accomplished.

Babylon has become a vast succession of mounds of various sizes. Writing concerning the site, Captain Mignan¹ observes, "I am perfectly incapable of conveying an adequate idea of the dreary, lonely nakedness that appeared before me." "The whole place," says the eminent explorer, Mr. Rassam, "seems to have been destroyed by an earthquake, or some other supernatural event. Nothing can now be seen of what is called in the Bible 'The glory of kingdoms, the beauty of the Chaldees' excellency,' but heaps of rubbish intermixed with broken bricks, pottery, and enamelled tiles of different colours. The latter are supposed to have embellished the famous palace of the kings of Babylon."² The

¹ "Travels," p. 116.

² "Transactions of the Soc. of Bibl. Archæology," vol. viii., p. 367.

ruins of the Birs Nimroud, or Temple of Belus, still rise one hundred and fifty-three feet above the level of the plain. Scattered about the tower, huge vitrified boulders exhibit a mysterious evidence of having been exposed either to the fiercest fire, or scathed by lightning. About five hundred yards to the north-east of Birs Nimroud is another immense heap. Large collections of inscribed clay tablets have been dug out of these mounds.

In our National Collection is preserved a terra-cotta cylinder of Cyrus, giving an account of the capture of Babylon : it was found at Babylon. (Babylonian and Assyrian Room, Table-Case C.)

EGYPT.

Through a long narrow valley, that is protected on either side by a low range of granite, sandstone, and limestone hills, courses the majestic river Nile. The sun shines gloriously over this valley, and the sky is rainless ; yet it is a rich alluvial soil ; for, supplied from melting snow upon the mountains, and a consequent overflow from the great lakes of

Central Africa, the Nile annually rises, and spreading its beneficent waters over the neighbouring valley, causes it to teem both with vegetable and animal life. Beyond the barren hills that skirt the fertile valley of the Nile, stretches an arid and lifeless desert. In this well-secured happy valley dwelt that remarkable race, the ancient Egyptians.

Egypt was one of the earliest kingdoms, its history reaches back into the night of time. Her kings, or, as they came to be designated, her "Pharaohs" (from the title "Peraa"—"great house"), have been arranged in thirty dynasties. As in the case of early Babylonian and Assyrian dates, however, it is impossible to reconcile the pretended chronology of ancient Egypt with the other information which we possess. These so-called thirty dynasties have been divided into three groups, namely :

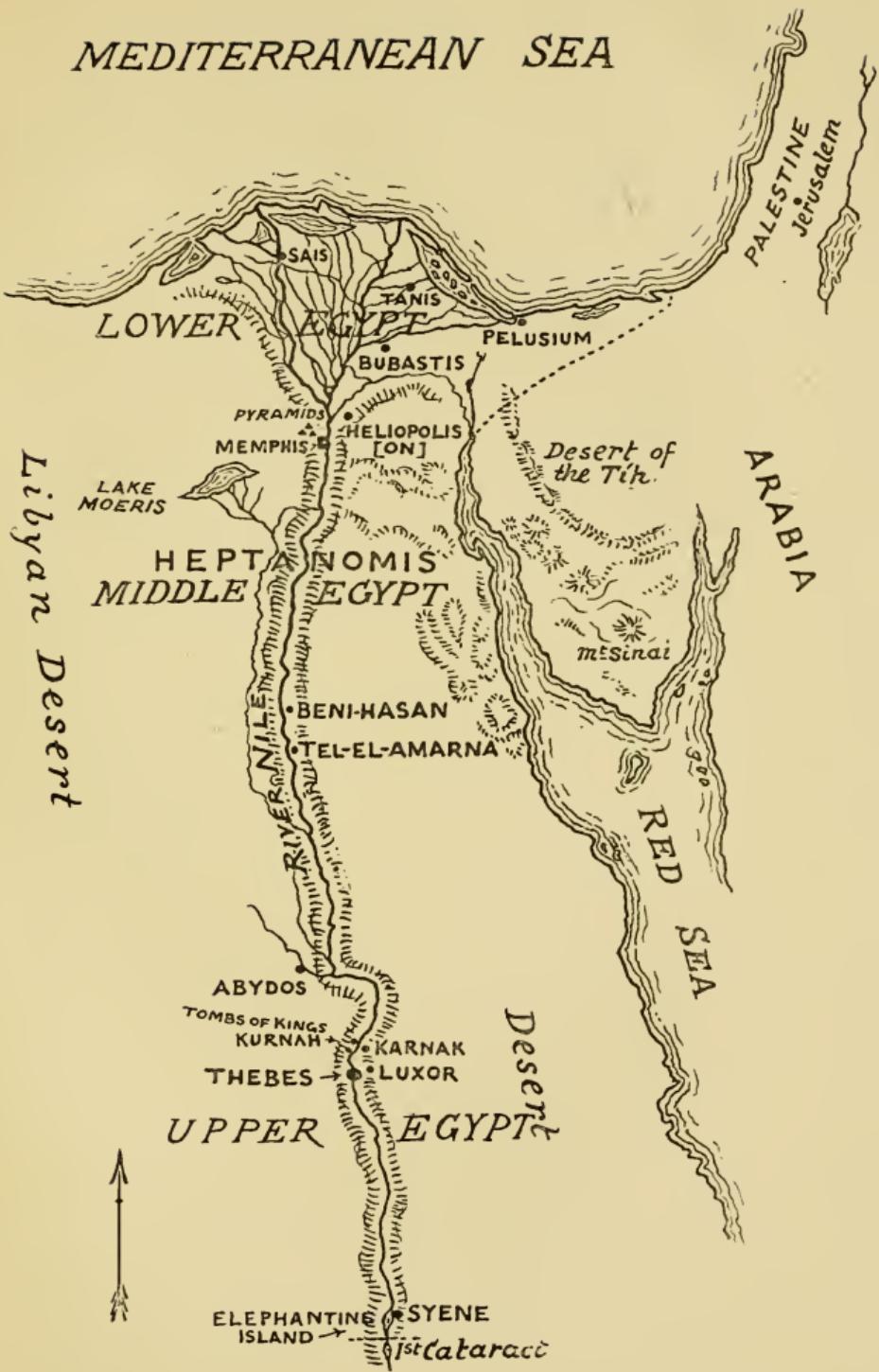
Dynasties I.—XI. The Ancient Empire.

" XII.—XIX. The Middle Empire.

" XX.—XXX. The New Empire.

The centre of government shifted its position at different periods. Under the Ancient

MEDITERRANEAN SEA



Lilian Desert

Empire we find it first seated at Memphis ; and then moving south to Abydos, or other places, as the power of its kings extended. Under the Middle Empire, when Egypt was at the height of her glory, the centre was chiefly in the great city of Thebes ; at the period of revolution or foreign oppression it was withdrawn again northwards to Memphis, and other cities of Lower Egypt ; but during the time of the Asiatic wars it was found more convenient to have the centre of government nearer to the Asiatic frontier, and Rameses and his immediate successors held their court in the northern city of San or Tanis. Under the New Empire, the period of decadence, the centre shifted with each political change, now to Thebes, then to Memphis, next to Tanis, or Bubastis, or Sais.

Of the first three dynasties we know little beyond a bare list of kings' names. Menes is said to have been the earliest king of the first dynasty. He founded Memphis. The worship of the god Ptah, creator of gods and men, was cultivated at Memphis ; and there the worship of Hapi, or the Apis bull (the

Serapis of the Greeks), sacred to that false divinity, was first instituted.

The kings of the fourth dynasty have left behind them enduring records of their power. Of this dynasty were the kings Khufu (Kheops), Kha-f-Ra (Khephren), and Men-kau-Ra (Mykerinos), the builders of the Great Pyramids at Gizeh. Not far off these remains that imposing monument of primeval Egypt, the Sphinx. The Sphinx represents Har or Harmachis, the youthful or rising sun, that is, the sun rising on the horizon. Wrought out of the solid rock in the form of a man-headed lion, it may have been the work of even an earlier time.

The fifth dynasty appears also to have been an energetic race.

Of the seventh to the eleventh dynasties the history is almost entirely lost.

The Pharaohs of the eleventh dynasty, of Theban origin, gradually extended their sway northwards, and laid the foundation for the twelfth dynasty, the kings of which were celebrated for great engineering works of lasting utility. One of these, a vast artificial inland sea, known to the Greeks as Lake

Moeris, was excavated to receive the surplus waters and control the inundations of the Nile. It was completed in the reign of Amenemhat III., and on its shore he formed the famous Labyrinth. At one corner of the Labyrinth stood a pyramid, entered by a subterranean passage; two other pyramids appeared in the centre of the lake, three hundred feet high above the surface of the water, which was of the same depth at this spot. These pyramids were kings' sepulchres, their entrances were guarded by the deep waters of the lake.

During the centuries that succeeded, Egypt appears to have been disturbed by internal troubles, and finally to have passed under a foreign domination, apparently that of nomad tribes of Syria, who, establishing themselves at Memphis, founded the dynasties known as the *Hyksos* or *Shepherd Kings*. The fifteenth and sixteenth were Hyksos dynasties.

From chronological calculations which have been made, it appears that Joseph was sold into Egypt towards the end of the Hyksos rule. A king named Nubti is sup-

posed to have occupied the throne at the time ; and the famous Hyksos king, Apepa II., is said to have been the Pharaoh who raised Joseph to high rank, and welcomed the patriarch Jacob and his family into Egypt. We read in Genesis xli., 45, that "Pharaoh called Joseph's name Zaphnath-paaneah ; and he gave him to wife Asenath, the daughter of Poti-pherah priest of On," or Heliopolis, in Lower Egypt.

The Egyptian Monuments record the existence of the butler and the baker of the palace.

There may not be any visible record of the arrival of Jacob and his family in Egypt, but there is a hieroglyphic painting on the walls of a tomb at Benihassan appearing to represent a similar incident. The celebrated Egyptologist, M. Brugsch, thus explains the picture referred to : "A family of Asiatics of the descendants of Shem. For some unknown reason they are come. There are thirty-seven persons in the party — men, women, and children. They are in presence of the governor of the nome *Sâh*, *Chnúnhótep* by name. A royal scribe, named *Nefer-hótep*,

presents to the monarch a leaf of papyrus with an inscription dated in the sixth year of *Osirtasen II.* The chief of the family, named *Abû-Sâ*, respectfully approaches the person of Chnúnhótep, and offers him the present of a wild buck. He is followed by companions armed with lances, clubs, and bows. Over the picture there is written, ‘Come to present the cosmetic of Mesram, which the thirty-seven Aâms offer him.’¹ Differing although it does, both in the names and number of persons mentioned in connection with the arrival of Jacob and his family in Egypt, still that event is vividly recalled by the above description.

The seventeenth dynasty was partly Hyksos and partly native Theban; for Sekenen-Ra, the Theban under-king, having refused tribute, a war of liberation began, which ended in the expulsion of the Hyksos by Ahmes or Amasis I., who founded the eighteenth dynasty.

Conquering Nubia, and keeping Lybia in check; having also subdued the Sinaitic peninsula; under war-like monarchs of the

¹ M. Henri Brugsch: “Histoire d’Egypte dès les premiers temps.” Leipzig, 1859. Vol. I., p. 63.

eighteenth dynasty the Egyptian army crossed the Asiatic frontier, and came into collision with the Khita or Hittites, the Syrians, and other powerful nations of Western Asia. The long lists of places in Northern Syria and Palestine conquered by Thothmes III., of the eighteenth dynasty, engraved on the walls of his temple at Karnak, shed light upon the early geography of Palestine and its neighbourhood. Considered with attention, it will be found that the names of places figuring on the Assyrian, Babylonian, and Egyptian monuments establish the veracity of the geography of the Bible.

In the winter of the year 1887 a remarkable discovery was made among the mounds of Tel-el-Amarna, covering the site of the capital of Khu-en-Aten (Amenophis IV.), the so-called heretic king of the eighteenth dynasty. Half-Semitic in descent, Khu-en-Aten appears to have surrounded himself with officers and courtiers of Phœnician and Canaanitish extraction. After his accession to the throne, he professed himself a convert to a Semitic faith, and endeavoured to substitute the adoration of the winged solar disk,

called Aten in Egyptian, for the old religion of his people. This caused a rupture with the powerful priesthood of Thebes, and Khu-en-Aten, deserting his ancestral capital, built for himself and his followers a new city, further north, the site of which is now known as Tel-el-Amarna. Thither Khu-en-Aten carried the archives of his kingdom ; and it is a portion of these that were discovered among the foundations of his palace. They consist of imperishable burnt clay tablets, inscribed with cuneiform writing of the Babylonian type ; and are copies of letters or despatches, some of which are from Phœnicia and Palestine ; written in the century before the Exodus. Palestine and Phœnicia were at the time garrisoned by Egyptian troops ; but the Canaanite population were threatened by the Khita from the north. Southern Palestine and the territory of Uru'salim or Jerusalem, was also in danger from the Khabari, whose name occurs frequently on the tablets referred to. Elimelech was the name of the leader of the Khabari. Jerusalem, and the district depending on it, was so seriously menaced that the governor Ebed-

tob repeatedly wrote that, if assistance was not sent to him at once, the province would be lost to Khu-en-Aten and Egypt.

The name Khabari, according to Professor Sayce, has been identified with that of the Hebrews. The word Khabari is Assyrian, and signifies "confederates," from the same root as that which has given Heber, "the confederate," and Hebron, "the confederacy," in Hebrew. Kirjath-Arba, as we learn from Genesis xxiii. 2, was the original name of Hebron; it probably acquired its later appellation in consequence of having been the meeting-place for Amorite, Canaanite, and other confederate tribes. From behind its fortified walls the confederates sallied to attack the officers of the Egyptian king, and the despairing communications from the governor of Jerusalem, recovered from the ruins of Tel-el-Amarna, prove how formidable these confederates had become :

"I (am) not" (writes Ebed-tob,) "a governor, a vassal (?) to the king my lord. Behold : I (am) the ally of the king, and I have paid the tribute of the king, even I. Neither my father nor my mother, (but) the oracle of the mighty

king (the god Salim), established (me) in the house of (my) father."

Another tablet reads thus:—"To the king (namely the Pharaoh Khu-en-Aten) my lord speaks thus Ebed-tob thy servant; at the feet of the king my lord seven times seven (I) prostrate myself. (The king knows the deed) which they have done, even Malchiel and Su-ardatum, against the country of the king my lord, marshalling the forces of the city of Gezer, the forces of the city of Gath, and the forces of the city of Keilah. They have occupied the country of the city of Rabbah, which opens the country of the king to the confederates. And now at this moment the city of the mountain of Jerusalem (Uru'salim), the city of the temple of the god Uras, (whose) name (there is) 'Salim, the city of the king, is separated from the locality of the men of the city of Keilah. May the king listen to Ebed-tob thy servant, and may he despatch troops, and may he restore the country of the king to the king. But if no troops arrive, the country of the king is gone over to the men, even the confederates."

The despatches of Ebed-tob, according to Professor Sayce, tell us for the first time how

ancient the name Jerusalem is, and also its meaning. It was, the seat of the worship and oracle of 'Salim, whose temple stood on "the mountain" of Moriah. The word *uru* was the equivalent of the Assyrian *alu*, "city." 'Salim is the Hebrew *shâlom*, denoting the "god of Peace." The tutelary deity of Jerusalem therefore was one in whose temple feuds were laid aside, and the surrounding tribes met in peace. Ebed-tob states that his authority did not devolve upon him by descent or right of inheritance; he had been called to exercise it by a divine voice.

At the date of this correspondence between Ebed-tob, governor of Jerusalem, and Khuen-Aten, King of Egypt, the Israelites were still in Egypt. Yet centuries had passed by since Abraham, having defeated Chedor-loamer and his kingly confederates, was met and blessed by Melchizedek, "King of Salem," and "priest of the most high God." Concerning this extraordinary personage there have been many conjectures. The Scriptures are silent respecting his genealogy, as if to raise our thoughts to Him whose generation cannot be declared.

It is remarkable, so many years after Abraham's time, that a Canaanitish governor of Jerusalem, a successor of Melchizedek—yet not like him a worshipper of the true God, since it evidently appears from his letters that Ebed-tob was an idolater—should be found pointing out to the King of Egypt in these tablets, that, unlike other princes in the province, he alone derived his office of priest-king from the oracle of a god.¹

The nineteenth dynasty (B.C. 1400-1200) was founded by Rameses I. He, as well as his son Seti I., and his still more famous grandson Rameses II. (the Sesostris of the Greeks), were renowned warriors.

Nor was foreign conquest all that the Pharaohs of the eighteenth and nineteenth dynasties achieved. In the days of Thothmes, Amenophis, and Rameses, temples and monuments arose at Thebes, Karnak, Luxor, and other places, the stupendous remains of which still excite our admiration and wonder.

¹ The tablets from Tel El-Amarna are preserved in the Museum of Boulaq, in the Royal Museum at Berlin, and in the British Museum. Translations of some of them, by A. H. Sayce, appear in "Records of the Past," New Series, vol. ii., pp. 57-71.

It was Amenophis III. who erected at Thebes the two colossal statues of himself, of which the northern one was the so-called vocal Memnon. The upper part of this colossus was broken by an earthquake, B.C. 27. Restored by the Roman emperor Severus, about A.D. 160, it spoke no more to the rising beams of morning. The celebrated Hall of Columns at Karnak was built by Seti I. and his son Rameses II. ; the columns are sixty feet high, and thirty-five feet in circumference. Carved all over with sculptures and hieroglyphics, the yellow, red, and blue colours of these shine as resplendent beneath the cloudless sky of Egypt, as on the day, more than 3,000 years ago, when they were put on. The far-famed temple of Abu-Simbel, in Nubia, with its four colossal seated figures in front, was hewn out of the solid rock by Rameses II. to commemorate his victory over the nations of Northern Syria. Amid the grand ruins of the Ramessium, or temple which Rameses II. erected at Thebes in honour of the god Amen-Ra, the thrown-down statue of this king extends full sixty feet.

Most striking also is the effect of that series of huge sculptures of the eighteenth and nineteenth dynasties preserved in the Northern Egyptian Gallery and Central Saloon of the British Museum. Executed in porphyry or hardest black granite, their hieroglyphic-covered polished surfaces, to judge from the perfect state in which many of them have come down to our time, bid fair to endure as long as the world shall last. Viewed in connection with the admirable wall-paintings, also to be seen in the Northern Egyptian Gallery (Nos. 169-181), these attest the power and high civilization to which Egypt had attained even before the birth of Moses.

The superb alabaster sarcophagus of Seti I., father of Rameses II., is in the Soane Museum. The tomb from whence it was brought was discovered by Belzoni in the Biban-el-Meluk. It was richly ornamented, the subject represented being the passage of the sun through the hours of the night.

Rameses II., on account of his personal exploits, the magnificence of his monuments, and the long duration of his reign, ranks among the most remarkable of the monarchs

of ancient Egypt. His great campaign against the Khita commenced in the fifth year of his reign ; it is represented in the temples of Luxor, Abusimbel, Beitonalli, and the Ramesium ; and it is also described on a papyrus in the British Museum, known as the "Sallier Papyrus." In the eighth year of his reign Rameses captured the fortress of Shaluma or Salem, the name of Jerusalem prior to its occupation by the Hebrews. In that same year he took from the Canaanites Askaluna or Ascalon, this stronghold not yet having fallen into the hands of the Philistines.

It is Rameses II. who is identified as the Pharaoh that oppressed the children of Israel. Rameses constructed many temples in Egypt and Nubia, on which he employed captives taken in war. Among other works of Rameses II., "on the eastern side of Egypt he finished" (writes Dr. Birch) "a great wall, commenced by his father, Seti, from Pelusium to Heliopolis, as a bulwark against the Asiatics. It was on this line that it is supposed the king constructed the fortresses Pakhatem-en-Tsaru, or the citadel of Tanis, and Paramessu or Raamses, the two cities on

which the Hebrews were employed, as mentioned in the book of Exodus (i. 11): ‘And they built for Pharaoh treasure cities, Pithom and Raamses.’”

A picture discovered on the walls of a funeral chapel at Abd-el-Kurna, at Thebes, exhibits prisoners with Israelitish countenances hard at work making bricks, and building the walls of a temple of Ammon. Task-masters, armed with clubs and scourging whips, watch over, and superintend their labour. In the curious painting referred to, the Egyptians are distinguished by their red skin and dark hair, whilst the captives are of a sallow countenance. The whole process of brick-making, even to the counting of the tale of bricks, is minutely represented. Inscriptions inform us that these brickmakers are captives taken by Pharaoh to build the temple of his father Ammon. This illustrates the Scripture where it says, “There arose up a new king over Egypt which knew not Joseph,” who set over the children of Israel “task-masters to afflict them.” “And the Egyptians made the children of Israel to serve with rigour: and they made their lives bitter with

hard bondage, in mortar, and in brick," etc. (Exodus i. 8, 11, and 13-14).

In his rock-hewn temple of Abu-Simbel, Rameses caused a great tablet to be placed, on which is a hieroglyphic inscription purporting to be a speech of the god Ptah Totunen to the King Rameses II., and the answer of the king. The god is represented standing, and before him the king, who strikes with his mace a group of enemies whom he holds by the hair. The inscription is as follows:—
"The 35th year, the 13th of the month Tybi, under the reign of Ra-Haremakhu, the strong bull, beloved of truth, the lord of the thirty years, like his father Ptah Totunen, the lord of diadems, the protector of Egypt, the chastiser of foreign lands, Ra, the father of the gods, who possesses Egypt, the golden hawk, the master of years, the most mighty sovereign of Upper and Lower Egypt.

"Ra-Userma-Sotep-en-Ra, the son of (the sun-god in full strength) Ra, the issue of (the god) Totunen, the child of the (lion-headed goddess) queen Sekhet, Rameses, beloved of (the god) Amen, ever living.

"Thus speaks Ptah Totunen with the high

plumes, armed with horns, the father of the gods, to his son who loves him, the first-born of his loins, the god who is young again, the prince of the gods, the master of the thirty years, like Totunen, King Rameses. I am thy father, I have begotten thee like a god; all thy limbs are divine. Num and Ptah have nourished thy childhood. The great princesses of the house of Ptah and the Hathors of the temple of Tem are in festival, their hearts are full of gladness, their hands take the drum with joy, when they see thy person beautiful and lovely like my majesty.

“The gods and goddesses exalt thy beauties, they celebrate thee when they give to me their praises saying; ‘Thou art our father who has caused us to be born; there is a god like thee, the king Rameses.’ I have made thee an eternal king, a prince who lasts for ever. I have given thee a high Nile, and it fills Egypt for thee with the abundance of riches and wealth. King Rameses, I grant thee to cut the mountains into statues immense, gigantic, everlasting; I grant that foreign lands find for thee precious stone to inscribe (?) the monuments with thy name.

"Thou hast built a great residence to fortify the boundary of the land, the city of Rameses ; it is established on the earth like the four pillars of the sky ; thou hast constructed within a royal palace, where festivals are celebrated to thee as is done for me within. I have set the crown on thy head with my own hands."

"King Rameses, I grant that the strength, the vigour and the might of thy sword be felt among all countries ; thou castest down the hearts of all nations ; I have put them under thy feet. Thou givest life to whom thou wishest, and thou puttest to death whom thou pleasest, etc."

Then follows the answer of the king :—
"Thus speaks the divine king, the master of the two countries, who is born like Khepra-Ra, in his limbs, who appears like Ra, begotten of Ptah Totunen, the king of Egypt ; Ra-userma-sotep-en-Ra, the son of Ra, Rameses, beloved of Amen, ever living, to his father who appears before him, Totunen, the father of the gods :

"I am thy son, thou hast put me on thy throne, thou hast transmitted to me thy regal power, thou hast made me after the resemblance of thy person, thou hast transmitted to me what thou

bast created ; I shall answer by doing all the good things which thou desirest. . . . I have provided the land of Egypt with all necessities ; I shall renew Egypt for thee as it was of old, making statues of gods after the substance, even the colour of their bodies. Egypt will be the possession of their hearts, and (I) will build them temples. I have enlarged thy abode in Memphis, it is decked with eternal works, and well-made ornaments in stones set in gold, with true gems; I have opened for thee a court on the north side with a double staircase ; thy porch is magnificent ; its doors are like the horizon of the sky, in order that the multitude may worship thee. Thy magnificent dwelling has been built inside its walls ; thy divine image is in its mysterious shrine, resting on its high foundation ; I have provided it abundantly with priests, prophets, and cultivators, with land and with cattle ; I have reckoned its offerings by hundreds of thousands of good things. . . . the bulls and calves are innumerable ; . . . the smoke of their fat reaches heaven. . . .

“ I give that all lands may see the beauty of the buildings which I have created to thee ; I have marked with thy name all inhabitants and

*foreigners of the whole land; they are to thee for ever; for thou hast created them, to be under the command of thy son, who is on thy throne, the master of gods and men, the lord who celebrates the festival of thirty years like thou, he who wears the double sistrum, the son of the white crown, and the issue of the red diadem, who unites the two countries in peace, the king of Egypt, Ra-userma-sotep-en-Ra, the son of Ra, Rameses, beloved of Amen, living eternally.*¹

The name of the king is throughout written in full, with the two cartouches.

Rameses II. set up a monolith of red granite before the temple of Ammon-Ra at El-Luxor: this obelisk is now in Paris. On it the king is represented on his knees, offering two vases of wine to Ammon-Ra. Of the deeply-cut vertical inscriptions one runs thus:—“*The Horus-sun, strong bull of the sun, who has smitten the barbarians, lord of the diadems, who fights millions, magnanimous lion, golden hawk, strongest on all the world*

¹ The great Tablet of Rameses II. at Abu-Simbel. Translated by Edouard Naville, in vol. xii. “Records of the Past.”



COLOSSAL HEAD OF RAMESSES II.

Ousor-ma-Ra bull at his limit, obliging the whole earth to come before him, by the will of Ammon his august father. He has made (the obelisk) the Son of the Sun Mei-Ammon-Ramses living eternally."

Yet, besides these imposing mementoes of this once potent Pharaoh, other interesting relics of Rameses II. are preserved in the various museums of Europe, and there are many relics of him in our own national collection. Conspicuous amid the grand Egyptian collection in the British Museum, may be seen the upper part of a colossal granite statue of Rameses II.; it came from the Memnonium at Thebes (Central Saloon, No. 19). Here also is the upper portion of another statue of this conqueror, wearing the crowns of the North and South, and holding in his hands the whip and crook, emblematic of dominion and rule (No. 67). A kneeling statue of this Pharaoh, with a table of offerings and a water vessel, may also be seen here (No. 96). In the Fourth Egyptian Room, Upper Floor, Wall-Case 155, No. 2777b, is a very perfect small bronze of Rameses II., wearing the white crown (Hut), emblem of

Upper Egypt : he is kneeling and offering wine. On the walls of this same room are exhibited some fine coloured casts of sculptures representing the conquest of Kush or Ethiopia by Rameses II., and his wars in Asia and Libya : the originals still adorn the temple at Beitoualli or Beit-el-Walli, in Nubia. In the lower part of Wall-Cases 114-119, Fourth Egyptian Room, is a collection of glazed tiles, inlaid with the names and titles of Rameses II. and Rameses III., figures of captives, decorative designs, etc., from Tell-el-Yahûdiyyeh, or "Vicus Judæorum," in the Delta. They formed part of the ornaments of walls of the palaces built there by those kings ; about B.C. 1330-1200. Not the least interesting relics in the British Museum are some sun-dried bricks, made of clay mixed with broken pottery and straw, bearing the name of Rameses II. impressed on the moist clay with a stamp (Wall-Case 138). They recall to mind those verses in Exodus v. : "And Pharaoh commanded the same day the taskmasters of the people, and their officers, saying, Ye shall no more give the people" (namely, the Israelites) "straw to

make brick, as heretofore : let them go and gather straw for themselves. And the tale of the bricks, which they did make heretofore, ye shall lay upon them ; ye shall not diminish ought thereof : for they be idle ; therefore they cry, saying, Let us go and sacrifice to our God."

Rameses II. did not disdain to appropriate the works of others to himself by carving upon them his own cartouche. The obelisk now standing on the Thames Embankment was originally erected at On (Heliopolis) by the Pharaoh Thothmes III., about B.C. 1500 ; it bears, however, lateral inscriptions that were added nearly two centuries later by Rameses the Great.

In the Southern Egyptian Gallery of the British Museum is a wooden figure of Rameses II., brought from the doorway of his tomb at Thebes. The tomb and sarcophagus of Rameses II. are in the Biban-el-Melook, at Thebes ; but his wooden coffin and embalmed remains, according to an ancient inscription, having been hurried from their original place of sepulture through fear of a foreign invasion—probably the invasion

of Egypt by the Assyrian king, Esarhaddon —were found in the year 1882 at Deir-el-Bahari, and the body of this oppressor of the Israelites now rests in the museum at Gizeh. A photo of the faded form and features of Rameses may be seen in the First Egyptian Room, Upper Floor, of the British Museum.

Egypt attained the zenith of its grandeur in the days of Rameses II. His was the golden age of Egyptian literature. Coeval with this time, the adopted son of Pharaoh's daughter, "Moses, was learned in all the wisdom of the Egyptians."¹ The rising monarchies of Asia were, however, gradually becoming more than a match for the power of Egypt, which henceforth began to decline.

The release of the Israelites from their bondage in Egypt took place, according to some authorities, during the reign of Meneph-tah, the son and successor of Rameses II. (B.C. 1300-1266); but others place it somewhat later. On the wall of a small court, lying south of the great outer wall of the principal temple of Karnak, an inscription

¹ Acts vii. 22.

was found giving an historical account of the earliest years of the reign of this Menephtah of the nineteenth dynasty. It records an invasion of Egypt from the west by the allied armies of Libyans, Sicilians, etc., and furnishes the earliest mention hitherto discovered of the Greeks. The inscription runs thus : “*Victorious by the valour of Amen, was the King of the Upper and Lower Country, Ba-en-Ra, beloved of Amen, the Son of the Son of the Sun Menephtah at peace through Truth, giver of life,*”¹ etc. In the Northern Egyptian Gallery of the British Museum there is a granite statue of Rameses II., which was set up at Karnak by his successor Menephtah (No. 61). In the Southern Egyptian Gallery are preserved two fine granite columns with palm-leaf capitals ; one of these, brought from Heracleopolis, is inscribed with Menephtah’s name.

The twentieth dynasty had for its founder Rameses III., who was the last of the great

¹ See “The Invasion of Egypt by the Greeks, under the Nineteenth Dynasty in the reign of Menephtah.” Translated by S. Birch, LL.D., vol. iv., New Series, “Records of the Past,” pp. 37-48.

heroic kings of Egypt. When his strong hand was withdrawn, the rapid succession of the following kings of his dynasty is a sure indication of their weakness, and of civil trouble. During this period the Hebrews, guided by their judges, are supposed to have established themselves in Palestine.

The twenty-first dynasty, a race of usurping priest-kings, was swept away by the military power of the twenty-second dynasty.

We read in I. Kings iii. 1, that "Solomon made affinity with Pharaoh King of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had made an end of building his own house, and the house of the Lord, and the wall of Jerusalem round about." In I. Kings ix. 16, we are told that "Pharaoh King of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife." Again, in II. Chron. viii. 11, we are further informed that "Solomon brought up the daughter of Pharaoh out of the city of David unto the (costly palace or) house that he had built for her : for he said,

my wife shall not dwell in the house of David King of Israel, because the places are holy, whereunto the ark of the Lord hath come." The Egyptian princess referred to was apparently an idolatress, one perhaps of those numerous wives who, when Solomon was old, turned away his heart after other gods. The name of the Pharaoh who became father-in-law of Solomon is not stated ; it may have been Shasshank, Shishak of the Bible.

Shishak was the first king of the twenty-second dynasty. He it was who protected Jeroboam when he fled into Egypt from King Solomon (I. Kings xi. 40). On the death of Solomon, when the ten tribes revolted from Rehoboam, in order to prevent the Israelites going up to Jerusalem to worship, and so weakening his authority over them as their king, Jeroboam, in imitation of the bull-worship he had seen practised in Egypt, set up two golden calves as idols, one in Bethel and the other in Dan (I. Kings xii. 28-30). In the fifth year of Rehoboam, King of Judah, "Shishak King of Egypt came up against Jerusalem : and he took away the

treasures of the house of the Lord, and the treasures of the king's house ; he even took away all : and he took away all the shields of gold which Solomon had made. And King Rehoboam made in their stead brazen shields" (I. Kings xiv. 25-27). On the walls of a portico at Karnak, Shishak has recorded the names of more than 130 cities he had taken ; given to him, as he alleges, by Amon 'and the goddess of the Thebaid. Among the cities that can be recognized in the hieroglyphic legends are Taanach, Gibeon, Beth-Horon, Ajalon, Megiddo, and Judah Maluk, "the royal city of Judah" or Jerusalem. In the Southern Egyptian Gallery of the British Museum (Nos. 63, 517), are two black granite seated figures of Sekhet, wearing the sun's disk and serpent, inscribed with the names and titles of Shishak I.

Egyptian history here becomes shrouded in darkness, for amid the tablets of the Serapeum there is no record of an Apis bull either having been born or having died during the twenty-third or Tanite dynasty. The twenty-fourth dynasty appears to have consisted of a single king, Bochoris, or Bak-en-



EGYPTIAN DEITY SEKHET.

ren-f by name, a native of Sais. During the brief twenty-third and twenty-fourth dynasties Egypt was assailed by the Assyrian power from the north, and by the Ethiopians or Nubians on the south. Obtaining supremacy, the Ethiopian Sabaco or Shabaka took Bochoris captive, and burning him alive about B.C. 715, became the first king of the twenty-fifth dynasty. He is the "So, King of Egypt," mentioned in II. Kings xvii. 4: "And the King of Assyria found conspiracy in Hosea (King of Israel): for he had sent messengers to So King of Egypt, and brought no present to the King of Assyria, as he had done year by year: therefore the King of Assyria shut him up, and bound him in prison." The death of an Apis in the second year of the reign of Sabaco is recorded at the Serapeum; and the name of this king is also found on the temple at Karnak. Sabaco concluded a treaty with one of the Assyrian monarchs, to which he attached his seal; and the mutilated clay impression of the same was found among the archives at Kouyunjik (Nineveh). A relic of the Pharaoh here identified may be seen in the Southern Egyptian Gallery, No.

135*. It consists of a black basalt slab, with inscription referring to the contest between Horus and Set. According to the old Egyptian belief, Horus, the young sun-god and conqueror of Set, was son of Osiris, the sun-god after setting, and great king of the nether-world, and of Isis, the dawn goddess. Set, or Typhon, was the brother and rival of Osiris, and the evil principle of Egyptian mythology. The inscribed slab referred to was placed in the temple of the god Ptah, at Memphis, by command of Sabaco. He reigned about B.C. 700.

The last Pharaoh of the twenty-fifth dynasty was Taharka, or Tirhakah, B.C. 693. It was probably this Ethiopian usurper to whom the Assyrian king's messenger alluded when, taunting Hezekiah, he said, "Lo, thou trustest in the staff of this broken reed, on Egypt ; whereon if a man lean, it will go into his hand, and pierce it : so is Pharaoh King of Egypt to all that trust in him" (Isaiah xxxvi. 6). It was when on his way to encounter Tirhakah that Sennacherib sent that second message to Hezekiah, of which we read in II. Kings xix. 9, and Isaiah xxxvii. 9 ;

immediately after which the Assyrian host was dispersed. After the death of Sennacherib his son Esarhaddon invaded Egypt, and defeating the Egyptian forces, occupied the Delta ; whence, penetrating south as far as Thebes, he sacked that city. Upon this Tirhakah fled back to Nubia, where, after another ineffectual struggle against Assyria, he eventually died. In the fourth Egyptian Room on the Upper Floor of the British Museum, Wall-Case 155, is preserved a small bronze figure of Tirhakah, as the god Anhar (No. 2277*a*).

The twenty-sixth dynasty dates from the death of Tirhakah to the Persian Conquest, B.C. 666-527. Of this dynasty Psammeticus was the founder, and his son the war-like Necho was its second king. Under their rule Egypt escaped from the yoke of Assyria, for Nineveh had fallen. Ancient cities were now rebuilt, the monuments restored, and Greeks with other foreigners in large numbers settled in Egypt. It was Pharaoh-Necho, King of Egypt, who slew Josiah, the good King of Judah. "In his days Pharaoh-Nechoh, King of Egypt, went up against the King of Assyria

to the river Euphrates : and King Josiah went against him ; and he slew him at Megiddo ” (II. Kings xxiii. 29). The circumstances attending this sad catastrophe are more minutely described in II. Chron. xxxv. 20-25 : “ After all this (viz., the solemn passover which the King of Judah had kept, etc.), when Josiah had prepared the temple, Necho, King of Egypt, came up to fight against Charchemish by Euphrates: and Josiah went out against him. But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah ? I come not against thee this day, but against the house wherewith I have war : for God commanded me to make haste : forbear thee from meddling with God, who is with me, that He destroy thee not. Nevertheless Josiah would not turn his face from him, but disguised himself, that he might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo. And the archers shot at King Josiah ; and the king said to his servants, have me away, for I am sore wounded. His servants therefore took him out of that chariot, and put him in

the second chariot that he had ; and they brought him to Jerusalem, and he died, and was buried in one of the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah. And Jeremiah (the prophet) lamented for Josiah."

This king of Egypt dethroned Jehoahaz, and making Eliakim king, changed his name to Jehoiakim ; he also put Judah to tribute. "And Pharaoh-Nechoh put him (Jehoahaz) in bands at Riblah in the land of Hamath, that he might not reign in Jerusalem ; and put the land to a tribute of an hundred talents of silver, and a talent of gold. And Pharaoh-Nechoh made Eliakim, the son of Josiah, king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away : and he came to Egypt, and died there. And Jehoiakim gave the silver and the gold to Pharaoh ; but he taxed the land to give the money according to the commandment of Pharaoh : he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give it unto Pharaoh-Nechoh" (II. Kings xxiii. 33-35, and II. Chron. xxxvi. 2-4). But

Necho sustained at Karkemish a severe defeat at the hands of Nebuchadnezzar II.; the conqueror being only prevented from invading Egypt by the intelligence of his father's death, which caused him to hasten home to Babylon.

Two peaceful events occurred during the reign of Necho deserving of notice. One relates to the voyage round Africa, which some Phœnician mariners in his service accomplished: the other refers to an attempt this Egyptian despot made, at a great sacrifice of life, to connect, by means of a canal, the Gulf of Suez with the Nile.

Of the same twenty-sixth dynasty was Uah-ab-Ra, B.C. 591-572: he is the Hophra of the Bible. Of him the prophet wrote: "Thus saith the Lord; behold, I will give Pharaoh-Hophra, King of Egypt, into the hand of his enemies, and into the hand of them that seek his life; as I gave Zedekiah, King of Judah, into the hand of Nebuchadrezzar,¹ King of Babylon, his enemy, and that sought his life" (Jer. xliv. 30). Again: "The Lord

¹ The same as Nebuchadnezzar II.

of Hosts, the God of Israel, saith ; behold I will punish the multitude of No, and Pharaoh, and Egypt, with their gods, and their kings ; even Pharaoh, and all them that trust in him : and I will deliver them into the hand of those that seek their lives, and into the hand of Nebuchadrezzar, King of Babylon, and into the hand of his servants" (Jer. xlvi. 25, 26). Ezekiel also prophesied : "Thus saith the Lord God ; behold I am against Pharaoh, King of Egypt, and will break his arms. . . . I will strengthen the arms of the King of Babylon, and put my sword in his hand ; but I will break Pharaoh's arms and they shall know that I am the Lord, when I shall put my sword into the hand of the King of Babylon, and he shall stretch it out upon the land of Egypt," etc. (Ezek. xxx. 22-25).

Apries, Hophra, or Uahprahet, as he is called in the hieroglyphic inscriptions, made a descent on the Phoenician coast and captured Sidon. Invited to assist Zedekiah, King of Judah, against Nebuchadnezzar, King of Babylon, Pharaoh-Hophra provoked an Assyrian invasion of Egypt. Ultimately he was dethroned by an insurrection among his

subjects, and strangled ; when Ahmes or Amasis II., one of his generals, reigned in his stead.

In the Museum of the Louvre (No. A. 90, of the Catalogue), there is a fine statue representing Nes-Hor, a functionary of this Pharaoh : it came from the more ancient of the two temples of Elephantine, now destroyed. In the British Museum (Third Egyptian Room, Upper Floor, Case C) may be seen the bronze ægis of Ra, inlaid with gold, and inscribed with the name of Apries (Hophra).

Scarabs or beetles made of stone, lapis-lazuli, porcelain, etc., inscribed with the name and title of the deceased, and used as amulets, were placed by the ancient Egyptians on the bodies of their dead. The beetle was to them an emblem of the god Khepera, the self-created source whence sprang gods and men. According to the Egyptian myth, Ra, the sun-god, who rose again daily, was a form of Khepera ; hence the burial of scarabs with mummies probably had reference to the resurrection of the dead. Scarabs of Rameses II., Shashank (Shishak), Sabako (So), Tirhakah, and Uah-ab-Ra (Hophra) are pre-

served in the British Museum (Fourth Egyptian Room, Upper Floor, Table-Case D). In Table-Case H is preserved a glazed steatite scarab inscribed with the nomen and pre-nomen of Shishak, set in a gold ring.

Situated as Palestine was between Nineveh and Babylon on the one side, and Egypt on the other, it was often invaded or became the battle-field of those rival great powers, each of whom, in turn, afflicted the chosen race. So long, however, as the Jewish people adhered to the worship of Jehovah they enjoyed security. It was only after they had abandoned themselves to idolatry and wickedness, that their state became crushed under the cruel Assyrian or Egyptian yoke.

Egypt in particular appears to have exercised a disastrously idolatrous influence, not only over the minor kingdoms of Judah and Israel, but over the then known world. Accordingly, Egypt was denounced by the Hebrew prophets. Among numerous prophecies relating to Egypt in the Old Testament, a remarkable one is recorded in Ezekiel xxix. 14-15, where it is predicted that Egypt "shall be there a base kingdom. It

shall be the basest of the kingdoms." First conquered by the Babylonians, then subjected by the Persians, next by the Macedonians, afterwards by the Romans, then by the Saracens, next by the Mamelukes, and now under the Suzerainty of Turkey; who can deny the fulfilment of this prophecy? Compared with the might of the ancient Egyptian Empire, Egypt certainly has shrunk into a base kingdom.

PERSIA.

The tenth chapter of Genesis briefly records all that is certainly known respecting the origin and spread of the human race, yet there is no mention in it of Persia; but the Madai or Medes are named among the sons of Japhet. The highlands of Central Asia, in the neighbourhood of Ararat and the Caspian Sea, appear to have been the historical cradle of that Japhetic or Aryan family which, descending south-east on the one side into India, and on the other migrating north-west into Europe, philology has identified as one and the same renowned Indo-European race. Corroborat-

ing as it does the Scriptural account, it should be mentioned that the name Persia does not occur on any Assyrian monument until the ninth century B.C. The Aryan Medes, therefore, had acquired distinction among the Western Asiatic populations before the descent from their mountains of those other Aryan tribes subsequently called Persians. Still, as in the case of the origin of most nations, the early history of the Medes and Persians is wrapped in obscurity.

The Median empire appears to have been established about 647 B.C., some thirty-eight years ere the combined forces of Media under Cyaxares, and those of Babylon under Nabopolassar, extinguished in blood the tyranny of Nineveh. Cyaxares is said by the Greek historians to have been father to Astyages, King of Media ; who, they allege, gave Mandane, his daughter, in marriage to Cambyses, ruler of Persia. Yet, according to an inscription found at Sippara, Istuvegu, or Astyages, was not, as represented by the classical writers, King of the Madai or Medes, but chief of the *Manda*, a Cimmerian or Scythian nomad horde from the north, who, having invaded

Western Asia, remained masters of Ekbatana. Upon the death of Astyages the crown of Media descended to his son, the prince known in Scripture as Darius the Mede. When Darius took the Babylonian kingdom he was about threescore and two years old (Dan. v. 31).

Among the Persians the Achæmenidæ were acknowledged as the leading family. Of it came Cambyses, the same who is said to have married Mandane, the Median king's daughter ; and from this union sprang Cyrus, who, in conjunction with his uncle Darius, captured Babylon. The account of the rise of Cyrus handed down by the Greek writers also conflicts with that revealed to us by the cuneiform inscriptions. According to the latter Cyrus was originally king, not of Persia, but of Ansan or Anzan, a district of Elam, to the north of Persia ; and Teispes, the ancestor of Cyrus, is said to have been son of the Persian Akhæmenes. Teispes probably conquered Ansan and established his authority there. By the decease of Darius, who left no male issue, and of Cambyses, Cyrus became heir to the crowns of both his father and

uncle ; when, welding the Medes and Persians into one empire, henceforth it took the place in Western Asia formerly held by the Shemitic empires of Assyria and Babylon.

In the edict of Cyrus, known to Assyriologists as his "Cylinder Inscription" (referred to on p. 83), he says : Merodach, the king of the gods, "*granted pardon to all countries, even all of them : he rejoiced and fed them ; he appointed also a prince who should guide in righteousness the wish of the heart which his hand upholds, even Cyrus the King of the city of Ansan ; he has prophesied his name for sovereignty ; all men everywhere commemorate his name. The land of Kurdistan and all the people of the Manda he has subjected to his feet ; the men of the black-heads [the Babylonians] he has caused his hand to conquer. In justice and righteousness he has governed them. Merodach, the great lord, the restorer of his people, beheld with joy the deeds of his vice-gerent, who was righteous in hand and heart. To his city of Babylon he summoned his march ; he bade him also take the road to Babylon ; like a friend and a comrade he went at his side. The weapons of his vast army, whose number, like the waters*

of a river, could not be known, were marshalled in order, and it spread itself at his side. Without fighting and battle [Merodach] caused him to enter into Babylon; his city of Babylon he spared; in a hiding-place Nabonidos the king, who revered him not, did he give into his hand. The men of Babylon, all of them, and the whole of Sumer and Akkad, the nobles and the high priest, bowed themselves beneath him; they kissed his feet; they rejoiced at his sovereignty; their faces shone. Bel-Merodach, who through trust in himself raises the dead to life, who benefits all men in difficulty and fear, has in goodness drawn nigh to him, has made strong his name. I am Cyrus the king of multitudes, the great king, the powerful king, the king of Babylon, the king of Sumer and Akkad, the king of the four zones, the son of Cambyses, the great king, the king of the city of Ansan; the grandson of Cyrus the great king, the king of the city of Ansan; the great-grandson of Teispes the great king, the king of the city of Ansan; of the ancient seed royal, whose rule Bel and Nebo love, whose sovereignty they desire according to the goodness of their hearts. At that time I entered into Babylon in peace. With

joy and gladness I founded the throne of dominion in the palace of the princes. Merodach, the great lord, enlarged my heart; the sons of Babylon and on that day I appointed his ministers. My vast army spread itself peacefully in the midst of Babylon; throughout Sumer and Akkad I permitted no gainsayer. Babylon and all its cities I governed in peace. The sons of Babylon [gave me] the fulness of their hearts, and they bore my yoke, and I restored their lives, their seat, and their ruins. I delivered their prisoners. For my work Merodach the great lord established a decree; unto me, Cyrus, the king, his worshipper, and to Cambyses my son, the offspring of my heart, [and to] all my people he graciously drew nigh, and in peace before them we duly [ruled?]. All the kings who inhabit the high places of all regions from the Upper Sea (of Van) to the Lower Sea (the Persian Gulf), the inhabitants of the inland, the kings of Syria, and the inhabitants of tents, all of them brought their rich tribute and in Babylon kissed my feet. From the city of to the cities of Assur, Istar-sumeli (?), and Accad, the land of Umlias,

the cities of Zamban, Me-Turnut, and Durili, as far as the frontier of Kurdistan, the cities [which lie upon] the Tigris, whose seats had been established from of old, I restored the gods who dwelt within them to their places, and I founded for them a seat that should be long-enduring; all their peoples I collected, and I restored their habitations. And the gods of Sumer and Accad whom Nabonidos, to the anger of (Merodach) the lord of the gods, had brought into Babylon, by the command of Merodach the great lord I settled in their sanctuaries in peace in seats according to their hearts. May all the gods whom I have brought into their own cities intercede daily before Bel and Nebo that my days be long, may they pronounce blessings upon me, and may they say to Merodach my lord: Let Cyrus the king, thy worshipper, and Cambyses his son [accomplish the desire] of their heart; [let them enjoy length] of days," etc.

It will be observed in this account of the capture of Babylon by Cyrus there is no mention of Belshazzar, but that Nabonidos is represented as king. From other cuneiform inscriptions we learn that Belshazzar was not

the son of Nebuchadnezzar, as represented in Daniel v. 11, but the eldest son of Nabonidos, who was an usurper. Some have conjectured that Belshazzar was grandson to Nebuchadnezzar. At all events there is a discrepancy between the Biblical account of Belshazzar and that handed down to us of him by the Babylonian inscriptions ; a divergence which, in the present imperfect state of our knowledge of the cuneiform writings, cannot be reconciled.

The same Table-Case C (Assyrian Room, British Museum, Upper Floor) wherein is preserved the “Cylinder Inscription” of Cyrus, just quoted, also contains a small terra-cotta inscribed tablet, dated in the second year of Cyrus : and likewise a terra-cotta contract tablet, referring to the sale of two slaves, the ownership of whom being disputed, is settled by the payment of a half-maneh of silver by the buyer, Itti-Marduki-Baladhu, to the representative of the rival claimant. Dated at Babylon, 10th day of Elul, in the eighth year of Cyrus.¹

¹ This, with all the other relics mentioned in this book as preserved in certain rooms and cases at the

Cyrus's name was expressly mentioned, and the capture of Babylon by the Medes and Persians foretold in Holy Scripture, long before he was born, or the event happened ; as already noticed (*see pp. 78-81*).

In the first year of his reign Cyrus issued a proclamation for the re-building of the Temple at Jerusalem, as we read in the first chapter of Ezra : "Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth ; and he hath charged me to build him an house at Jerusalem, which is in Judah. Who is there among you of all his people ? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (he is the God,) which is in Jerusalem." "Also Cyrus the king brought forth the vessels of the house of the Lord which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house British Museum, was to be seen, as described, when these sheets passed through the press. In the event of any alteration of position or numbering (and changes of this kind occasionally are necessitated in all museums), the object sought for probably will be found in some adjoining case.

of his gods ; even those did Cyrus, king of Persia bring forth by the hand of Mithredath the treasurer, and numbered them unto Sheshbazzar, the prince of Judah ;” who brought back the restored vessels to Jerusalem, along with those of the Jews who at that time returned from captivity in Babylon.

After a reign of twenty-nine years, Cyrus died in 529 B.C. His tomb, constructed of enormous blocks of white marble, may still be seen in the plain of Murghab, on a site usually identified with that of Pasargadæ, the capital of Persia in the time of Cyrus. Near to the tomb stands a huge monolith on which is carved a colossal winged man wearing an Egyptian headdress, with this inscription, “*I am Cyrus, the King, the Achæmenian.*”

In early youth the prophet Daniel was carried captive to Babylon, where in the second year of the reign of Nebuchadnezzar he interpreted that monarch’s dream of the Four Great Empires ; of it, however, more hereafter. Nebuchadnezzar in return “gave him many great gifts, and made him ruler over the whole province of Babylon” (Dan. ii.). It was in the third year of Belshazzar,

when Daniel was at the palace of Shushan (Susa), as he stood by the river of Ulai, that the vision of the ram and he goat appeared to him. "Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great. And as I was considering, behold, an he goat came from the west, on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could

deliver the ram out of his hand. Therefore the he goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven," etc.

When Daniel sought for the meaning of this vision, the angel Gabriel thus interpreted it to him :—"The ram which thou sawest having two horns are the kings of Media and Persia. And the rough goat is the king of Grecia : and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power," etc. (Dan. viii. 3-8, and 20-22.)

Of this prophetic vision Daniel lived to see the realization only of the first part, namely, that relating to the pre-eminence of the Medo-Persians ; and we read that "this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian" (Dan. vi. 28). For although Daniel lived to a great age, he had been in his grave many years ere the Grecian empire was created by Alexander the Great, who did not come to his throne until

B.C. 336. The decisive battle of Arbela, which placed the Persian empire at the feet of Alexander, was fought in October, B.C. 331. On the death of Alexander the Great his vast empire was divided by four of his captains into the kingdoms of Macedon, Thrace, Egypt, and Syria : precisely as it had been foretold in the book of Daniel.

Cyrus was succeeded by his son Cambyses, whom Herodotus represents as a madman and monster of cruelty. He caused his brother Bardes, or Smerdis, as he is called in Greek history, to be secretly assassinated ; but the fratricidal act led to a strange impersonation of the deceased prince by an impostor ; on hearing of whose success, Cambyses is said to have destroyed himself.

Among the inscribed baked clay tablets preserved in the British Museum (Assyrian Room, Upper Floor, Table-Case C) are several dated during the reign of Cambyses.

Having slain the pseudo-Bardes, Darius Hystaspes next ascended the Persian throne, B.C. 521. Crushing a Babylonian and other formidable revolts, this monarch then divided his vast dominions into a number of local

governments called Satrapies, from whence he exacted tribute, either in money or kind. Between his superb palace at Susa, and Sardis the western capital of his empire, Darius established a rapid communication by means of couriers, who travelled from post to post, along the "royal road." Like other Oriental despots, Darius waged great wars, both east and west. In his day occurred those Persian invasions of Greece that culminated in the glorious victory of the Athenians at Marathon. During the reign of this monarch was struck the gold and silver coinage known as "Darics." These bear for their device a rude representation of an archer, and are said to be the earliest coinage of the Persian empire. One of the famous Persian gold darics, struck in this reign, is exhibited among the coins in the British Museum (Upper Floor, *Archaic Art*, I. A-7).¹

On the rock of Behistun, which rises

¹ The creation of the first coinage, however, is not due, as some have supposed, to Darius; for in the same British Museum collection, I. A-1, may be seen a coin struck in Lydia about B.C. 700: it is the earliest known coin.

abruptly 1,700 feet from a plain near Kirmansháh in Persia, is carved an enduring triumphal memorial of this monarch. It consists of a bas-relief sculptured some 300 feet above the plain, representing Darius and the rebels he crushed, together with nearly a thousand lines in cuneiform characters. But little injured by time, a row of nine persons are represented tied by the neck, like slaves, and approaching a personage of majestic stature, who treads on a prostrate body. Behind the king stand two warriors armed with bow and spear. Over the monarch and the captives are placed inscribed tablets to identify them. The legend over the head of the king reads thus :—“*I am Darius the king, the king of kings, the King of Persia, the great king of the provinces, the son of Hystaspes, the grandson of Arsames, the Achaemenian. Says Darius, the king : My father was Hystaspes ; of Hystaspes, the father was Arsames ; of Arsames, the father was Ariyaramnes ; of Ariyaramnes, the father was Teispes ; of Teispes, the father was Achæmenes. Says Darius the king : On that account we are called Achæmenians. From antiquity we have descended ;*

from antiquity those of our race have been kings. Says Darius the king: By the grace of Ormazd I am king. Ormazd has granted to me the empire. Says Darius the king: These are the countries which belong to me; by the grace of Ormazd I have become king of them; Persia, Susiana, Babylonia, Assyria, Arabia, Egypt; those which are of the sea (i.e., islands of the Mediterranean), Sparta and Ionia, Media, Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria, Sogdiana, Gandara, the Sacæ, the Sattagydes, Arachosia, and Mecia; in all twenty-three countries."

The atrocious cruelty of Darius son of Hystaspes towards Phraortes, King of Media, is recorded in the second column of the Median text of this Behistun inscription. After being defeated, Phraortes fled, but seized, he was brought before Darius. "I cut off his nose, his tongue, and his ears, and I stung out his eyes," boasts the inhuman victor. "He was held chained in my court. All the people saw him. And afterwards I put him on the cross (that is, crucified him) at Ecbatana. And the men who had been his principal ad-

berents I cut off their heads in the citadel of Ecbatana, and I hung them up within." Who can deny but that Christianity has done something towards curbing the cruelty of conquerors, and ameliorating the horrors of war?

Amid the ruins of his palace at far-famed Persepolis, on a slab of stone twenty-six feet long and six high, is incised another and worthier memento of this king : " *Says Darius the king : May Ormazd bring help to me, with the deities who guard my house; and may Ormazd protect this province from slavery, from decrepitude, from lying : let not war, nor slavery, nor decrepitude, nor lies, obtain power over this province. That I hereby commit to Ormazd, with the deities who guard my house.*"

In the British Museum Babylonian and Assyrian Room, Upper Floor, Table-Case B₃, is a very perfect grey chalcedony cylinder, containing a representation of Darius standing up in his chariot, and drawing the bow against a lion, which, rearing on his hind legs, stands before him. On each side is shown a palm-tree, and above, the winged figure of

Ferouher. The inscription contains in Persian, Median, and Assyrian, the words, "*I am Darius the Great King.*" In the adjoining Table-Case C, is a basalt weight for two-thirds of a maneh and one shekel. The trilingual inscription in Persian, Median, and Babylonian, records the name of Darius, the son of Hystaspes, the Achæmenian. About B.C. 520. Various inscribed clay-tablets of the reign of this monarch are also preserved in the same Table-Case C. One of these refers to a loan of corn, by Samas-Ahi-Iddin to Samas-Iddin, for "*Food for the Handmaids of the king,*" dated the sixth of Tisri, in the 27th year of Darius, *circ. 493 B.C.*

Darius, the son of Hystaspes, died B.C. 486. His richly sculptured tomb is excavated out of the face of a rocky height at Nakhsh-i-Rustám, about four miles from Persepolis.

The re-building of the Temple at Jerusalem, long interrupted in consequence of a counter-decree which the Samaritans had obtained from Artaxerxes (probably the pseudo-Bardes), was re-commenced in the reign of Darius Hystaspes.Appealed to by the enemies of the Jews, Darius commanded search to be

made for the original decree of Cyrus concerning the Temple; which having been found among the records preserved in the Median palace at "*Achmetha*" Ecbatana, Darius issued a new decree for the advancement of the building. The prophets Haggai and Zechariah patriotically incited their countrymen to the work. "And the elders of the Jews builded, and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they builded, and finished it, according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and Artaxerxes, king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king" (Ezra vi. 14-15).

Xerxes, who then ascended the Persian throne, although not the eldest son of Darius Hystaspes, was born to him while he was actually king, by Atossa, the daughter of Cyrus. Adopting his father's project of enslaving the free states of Greece, Xerxes invaded Europe by a bridge of boats thrown

across the Hellespont ; when, mustering his host on the plains of Thessaly, he proceeded thence by rapid marches southward towards the Pass of Thermopylæ. The defile was gained by treachery ; yet not until after a dreadful slaughter of the Asiatics by Leonidas and his Spartan band, who, disdaining to fly, were cut off to a man, disputing the passage. By the subsequent great naval victories of Salamis and Mycale, with their counterpart on the memorable field of Platæa, the triumph of the Greeks was complete. The ambitious scheme of the despot thwarted, Xerxes returned to Susa ; and soon after his inglorious life came to a violent end.

Some see in the monarch named Ahasuerus, in the Book of Esther, a strong resemblance to the effeminate Xerxes. Ahasuerus is the natural Hebrew form of the Persian *Khshayarsha*. Yet whether or not they are right who identify Xerxes as that luxurious monarch who “reigned from India even unto Ethiopia,” and who, sitting on “the throne of his kingdom which was in Shushan his palace,” made the Jewess maiden Esther his queen ; at whose suit the Jews were saved from that

imminent destruction which the wile of Haman had prepared for them : certain it is that the Feast of Purim, the circumstances attending the original appointment of which are recorded in the ninth chapter of the Book of Esther, and which the Jews observe to this day, remains an evidence of the truth of the story.

Among Perso-cuneiform inscriptions, those relating to Xerxes at Persepolis are numerous. The bilingual inscription of Xerxes, engraved on the south side of the cliff at Van, mentions that it was his father Darius who originally had intended to have it made. Two vases of Egyptian alabaster, one of which originally belonged to Count Caylus, the other having been found in the tomb of Mausolos at Halicarnassos, now in the British Museum (Mausoleum Room), bear the inscription, "*Xerxes the great king*," written in the three types of cuneiform letters, namely, Persian, Median, and Assyrian ; and also an Egyptian royal cartouche containing his name hieroglyphically expressed.

In the British Museum, Assyrian Room, Upper Floor, Table-Case C, is likewise pre-

served a baked clay tablet, recording a loan of fruit or field produce from Bêl-Iddina to another person bearing also the same name. Dated at Babylon, in the third year of Xerxes, “*King of Persia and the Medes, King of Babylon and countries.*”

To Xerxes succeeded his third son Artaxerxes I. (*Longimanus*), B.C. 466.

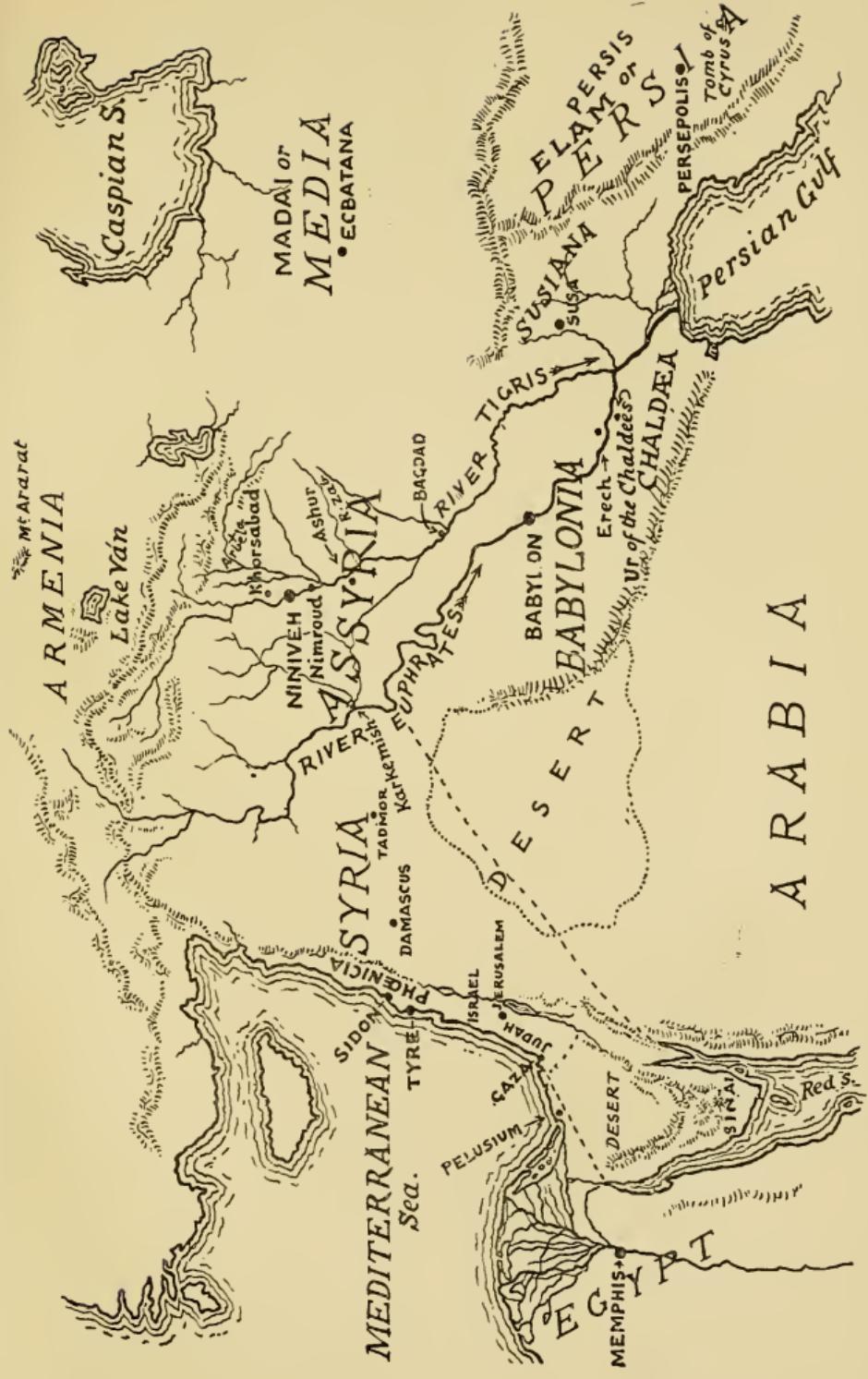
It was Artaxerxes I. who commissioned Ezra, the priest and scribe, to return with the second body of Jewish exiles from Babylon to Jerusalem ; and, as we read in the seventh chapter of Ezra, they arrived at the city of their fathers in the fifth month of the seventh year of the king.

Nehemiah was cup-bearer to this Persian monarch. In the twentieth year of his reign Artaxerxes commissioned Nehemiah to rebuild the walls of Jerusalem ; for these, notwithstanding Zerubbabel had rebuilt the Temple, still remained in ruins. By appointment of Artaxerxes, Nehemiah continued for a number of years governor of Judah. We read in Nehemiah xiii. 6, that in the thirty-second year of Artaxerxes, Nehemiah had an audience with the king, who appears to

have increased his authority to reform the civil and religious condition of his countrymen.

A vase of grey porphyry, preserved in the treasury of St. Mark's at Venice, bears the inscription in Perso-cuneiform writing, then falling into disuse, and also in hieroglyphics, "*Artaxerxes the great King.*" Another inscription, at Susa, attributes the restoration of a palace there to the same monarch.

In the British Museum, Assyrian Room, Upper Floor, Table-Case C, is a singularly perfect terra-cotta tablet or syllabury containing the Akkadian pronunciation, the names, and the Babylonian meanings of wedge-formed characters : dated Ve-Adar of the tenth year of Artaxerxes, *circ. B.C. 455.* In the same Table-Case C is a baked clay tablet, referring to the sale of a slave named Nana-Babili-Siminni, by three men, for one mana eight shekels of silver, to a man named Urmanū. On the edges and blank spaces are nail marks, etc. Dated at Babylon in the twenty-third year of Artaxerxes, 442 B.C. Another baked clay tablet, in the same Table-Case is inscribed, with a kind of deed of partnership between



Nidintu^m-Bêl and Minu-Ana-Bel-Danu; dated at Babylon in the twenty-eighth year of Artaxerxes, B.C. 437.

Viewed in connection with a memorable prophecy, relating to the completion of our Saviour's mission upon earth, the reign of Artaxerxes I. is invested with peculiar interest. It was in the first year of the reign over Babylon of Darius the Mede, when having, as he states, "understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem," Daniel set himself earnestly to pray for the restoration of the Holy City and its sanctuary. While he was praying the angel Gabriel announced to him the commencement of the period, the fulfilment of which the same angel afterwards declared to Zacharias. "Seventy weeks," said the angel, "are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to

anoint the most Holy." As the word "Sabbath" is often used to signify the Sabbatical year, the phrase seventy weeks means seventy cycles of Sabbatical years. A week consists of seven days, and consequently seventy weeks of 490 days. By substituting years for days 490 years are obtained. Now, reckoning by ordinary chronology these years to commence at the date of the final and effectual decree of Artaxerxes Longimanus, by authority of which Ezra returning with a body of Jews from captivity revived the Jewish worship and appointed magistrates in all the land, B.C. 457, and to end with the death of Christ in A.D. 33, exactly 490 years may be counted. By joining the accomplishment of the prophecy with the expiation of sins it is clear that the great work of the Messiah was here foretold. This is the famous prophecy of the Seventy Weeks, recorded in the ninth chapter of the Book of Daniel.

The reign of Artaxerxes I. terminated B.C. 425.

As the Old Testament history ends with the Book of Nehemiah, who wrote during the lifetime of Artaxerxes, at a period when profane

history, no longer fabulous and uncertain, becomes authentic through other than Biblical sources, we will now close these references to those ancient empires so often mentioned in Holy Writ.

By the discovery of many ancient inscriptions and the unravelling in recent times of their long-locked-up meaning, we gain a great insight into the histories of the bygone empires of the Old Testament, and their now extinct idolatries ; and the result is to strengthen our conviction of the historic accuracy of the Bible. Not that the truth of the Old Testament scriptures depends on the interpretation which may be given by scholars of any hieroglyphic or cuneiform writing ; we cite these monumental records merely as generally confirmatory of that mass of independent evidence for the truth of the Bible which had been previously accumulated.

The Assyrian story of the Creation in its main outlines bears a resemblance to the sublime account of the Creation given in the first chapter of Genesis. The terra-cotta fragments whereon the Assyrian legend is

inscribed, brought from the mounds of Nineveh, beneath which they had been hidden for twenty-five centuries, are now exhibited in the British Museum, Kouyunjik Gallery, Table-Case A. Fragment No. 3 describes the first three days of the Creation, when, as yet, the heavens and earth were not, when there were no plants, and when the water-deep was the origin of all things. The creation of the moon and stars is referred to on fragment 4.

The Assyrian account of the Fall of Man is inscribed on the terra-cotta fragment No. 6, preserved in the same Table-Case.

In the autumn of 1872 the late Mr. George Smith discovered in the British Museum collection of cuneiform tablets the principal fragments of a Chaldean account of the Deluge. Afterwards he found several new pieces of the same in the Museum collection ; and during two successive journeys which he made to the site of Nineveh, from the royal library of which all the tablets had been originally abstracted, he procured about a dozen other fragments of the legend. An interlinear translation of these Deluge tablets, by Mr. George Smith, appeared in the "Transactions of the Society

of Biblical Archæology," vol. iii., p. 530; it was reprinted in "Records of the Past," vol. vii., pp. 133-149.

In this very ancient traditional account of the Deluge, various circumstances are mentioned tallying in a remarkable manner with the account of the Deluge recorded by Moses in the sixth, seventh, and eighth chapters of Genesis. Thus, in the tablets we read of the building of a ship or ark, and the pouring of bitumen over both her outside and inside; of the destruction of the world on account of sin; of the provisioning, and the going up into the ship of "*the seed of life, the whole,*" with beasts, etc.; of the shutting of the door of the ship when "*The raging of a storm in the morning arose, from the horizon of heaven extending and wide. Vul in the midst of it thundered, and Nebo and Saru went in front, the throne bearers went over mountains and plains, the destroyer Nergal overturned, Ninip went in front and cast down, the spirits carried destruction, in their glory they swept the earth; of Vul the flood reached to heaven. The bright earth to a waste was turned, the surface of the earth like . . . it swept, it destroyed all life*

from the face of the earth . . . the strong deluge over the people reached to heaven.” The grounding of the ship on a mountain is also related, and the sending forth of a dove. “*The dove went and turned, and a resting-place it did not find, and it returned. . . . I [Xisuthrus, Noah] sent forth a raven and it left. The raven went, and the corpses on the water it saw, and it did eat, it swam, and wandered away, and did not return. I sent the animals forth to the four winds, I poured out a libation, I built an altar on the peak of the mountain. . . . The gods collected at its burning, the gods collected at its good burning,”* etc.

All the inscribed terra-cotta tablets referred to above may be seen in the Kouyunjik Gallery, Table-Case A. There also can be viewed another terra-cotta tablet (No. 12), on which is recorded the building of the Tower of Babel.

The Moabite stone found at Dhibán, August 19th, 1868 (briefly noticed on p. 10), contains an inscription of deep interest. It is the narrative by Mesha, a Moabite king, of his battles and conquests, the same who was a contemporary of Ahab, King of Israel, and

it refers to events which are recorded in II. Kings iii. 4-27. "Mesha king of Moab was a sheepmaster, and rendered unto the king of Israel an hundred thousand lambs, and an hundred thousand rams, with the wool. But it came to pass, when Ahab was dead, that the king of Moab rebelled against the king of Israel," etc. The characters of the inscription belong to the southern branch of the old Phœnician alphabet. The following is the general tenor of the translation : "*I, Mesha, son of Chemosh-Melech King of Moab the Dibonite. My father reigned (over Moab) thirty years and I reigned after my father. I made this monument to Chemosh at Korkhab, a monument of salvation, for he saved me from all invaders, and made me look upon all my enemies with contempt.*

"*Omri (was) King of Israel, and he oppressed Moab many days, for Chemosh was angry with his land. His son (Ahab) succeeded him, and he also said, 'I will oppress Moab.' In my days (Chemosh) said I will visit him and his house. And Israel surely was ruined for ever. Omri took the land of Medeba. And he dwelt there during his days*

and half of the days of his son, altogether forty years. But Chemosh dwelt in it in my time.

“Then I built Baal Meon and constructed Qiriathaim.

“And the men of Gad dwelt in the country of (Ataroth) from ancient times, and the King of Israel had built the city of Ataroth. I attacked the city and I took it, and I killed all the people of the city, as a spectacle to Chemosh and to Moab,” etc.

In the second northern gallery of the British Museum, Room II., Wall-Case 29, is a cast of the inscription on the Moabite stone, with restorations from a paper squeeze of the whole, which had fortunately been secured before the wild Arabs, angry at the probable removal of a stone which in their eyes appeared to possess supernatural powers, lit a fire under the precious relic, and making it red-hot, then poured cold water on it, and smashed it to pieces. About two-thirds of the stone, consisting of twenty-eight fragments, have been recovered, and are now preserved in the museum at Constantinople.

Next in antiquity to the inscription on the Moabite stone is the inscription of Siloam.

This also belongs to the southern or Jewish branch of the old Phœnician alphabet. It is engraved on the rocky wall of the subterranean channel that conveys the water of the Virgin's Spring at Jerusalem into the Pool of Siloam. According to Captain Conder's measurement, the tunnel is 1,708 yards long. From the inscription we learn that the workmen began to cut the conduit simultaneously at both ends, intending to meet in the middle. This, however, they did not succeed in doing; although they approached one another near enough for the miners in the one half of the tunnel to hear the sound of the pickaxes of those in the other; when, the two halves being joined, the tunnel was completed. The Virgin's Spring is outside the wall of Jerusalem, on the side of a hill overlooking the valley of Kedron. Being the only natural spring or "Gihon" in the neighbourhood, the command of its water supply was of great importance to the inhabitants of the Jewish capital; hence the necessity of cutting this conduit to convey its waters to the ancient reservoir within the city, known as the Pool of Siloam. In II. Kings xx. 20, we read that

Hezekiah "made a pool, and a conduit, and brought water into the city;" and in II. Chron. xxxii. 30, it is stated that "this same Hezekiah also stopped the upper watercourse of Gihon, and brought it straight down to the west side of the city of David." The upper watercourse of Gihon here mentioned is only another name for the Virgin's Spring, to convey the waters of which into Jerusalem the King of Judah caused an underground conduit to be constructed. Again, we read that "When Hezekiah saw that Sennacherib was come, and that he was purposed to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the waters of the fountains which were without the city: and they did help him" (II. Chron. xxxii. 2, 3). In other words, Hezekiah caused this outside spring to be then concealed, probably under masonry or earth, so that the besieging Assyrian army might suffer from thirst, whilst Hezekiah's own subjects inside the walls of Jerusalem, by means of the conduit he had made, enjoyed the waters of the outside spring.

The date of the inscription on the Siloam

tunnel has been assigned to the reign of Hezekiah, about B.C. 700. A cast of the inscription can be seen in the Second Northern Gallery of the British Museum, Room II., Wall-Case 30-1.

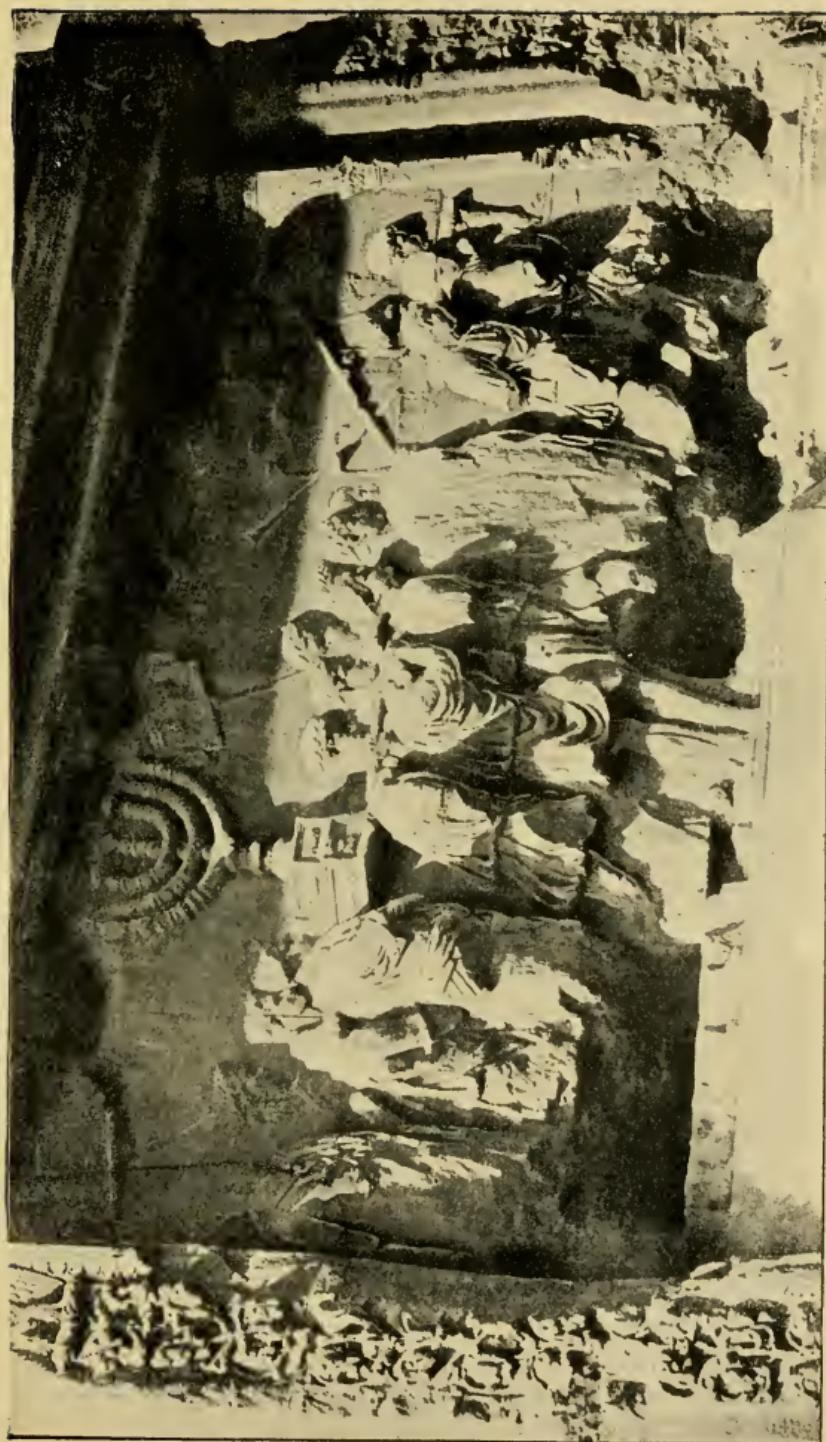
“The plain of Dura, in the province of Babylon” (*Dan.* iii. 1-30). The scene of the narrative of the golden image which Nebuchadnezzar set up is now known to have been an extensive plain southward of Babylon. Describing the ruins *autour de Babylone*, M. Oppert writes, “the group which touches nearest on the boundary of the city is that of Dura” (Oppert, “Mesopotamie,” liv. ii. c. x.) Journeying thence a short distance, an old water-course called *Nahr-Dura* (River Dura) is reached, and at length a number of little mounds on the south-east, bearing the name of *Tolül-Dura*, or mounds of Dura.

Doubtless many ancient monuments have fallen victims to the ravages of time that might, had they survived, also have attested the historic accuracy of the Old Testament; such, for instance, as the memorial referred to in the following description. The tract of land occupied by the Phœnicians or Canaan-

ites in very early times, extended from Lebanon on the north to the Dead Sea on the south, and from the Mediterranean on the west, to the river Jordan on the east. About the year 1300 B.C. the Israelites, led by Joshua the son of Nun, invaded the country, and driving the inhabitants from the interior confined them to a narrow strip of the Mediterranean coast. From their chief cities of Tyre and Sidon the Phœnicians became the great traders of the ancient world ; they were also early colonizers. Procopius mentions ("De bello Vandalico," ii. 10) that in his time two huge stone pillars existed in the Numidian town of Tigrisis, inscribed by the inhabitants, in Phœnician, with the legend, "*We are they who fled from before Joshua the Robber, the son of Nun.*"

Among many other rare coins preserved in the British Museum (IV. A. 31) are some Jewish shekels having on the obverse a chalice which is believed to represent the Pot of Manna, and on the reverse a triple lily, supposed to stand for Aaron's rod. The inscriptions in the old Hebrew character are to be translated "*Shekel of Israel,*" and "*Jerusalem*

SCULPTURE ON ARCH OF TITUS AT ROME.



the Holy." These are the oldest Jewish coins known. They are said to have been struck by Simon Maccabæus, B.C. 143-135.

A sculptured representation of the (six, or inclusive of the central stalk or shaft, the) seven-branched Golden Candlestick (Exod. xxxvii. 17, 18); the Table of Shew-bread, and Pot of Manna, with the Trumpets, snatched by the Roman soldiery, on the capture of Jerusalem, from the burning Temple; appears in bold relief on the side of that well-known monument, the Arch of Titus, which, by order of the Senate was erected at Rome, to commemorate the triumph of the Roman arms in Judæa.

The foregoing are but a few out of many examples that might be cited to show how extensive and varied is the range of monumental coincidences with the Old Testament. If to the evidence these yield be added the confirmation to be derived from certain memorials of a different character, each in its way, however, a veritable monument, the truth of the scriptures of the Old Testament is further assured.

For instance:—The rite of circumcision

still practised by the Jews remains an enduring token of the covenant that God made with Abraham their ancestor (Gen. xvii. 9-14).

Think for a moment on what is signified by the Feast of Passover. At the institution of the Passover the beginning of the year was changed. “This month shall be unto you the beginning of months : it shall be the first month of the year to you In the tenth day of this month they shall take to them every man a lamb (without blemish), according to the house of their fathers, a lamb for an house And ye shall keep it up until the fourteenth day of the same month : and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two side posts and on the upper door post of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is

the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast ; and against all the gods of Egypt I will execute judgment : I am the Lord. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial ; and ye shall keep it a feast to the Lord throughout your generations ; ye shall keep it a feast by an ordinance for ever " (Exodus xii. 2-14). To the due celebration of the Passover, down to the time of our Lord, we have repeated attestations in the Scriptures ; and at the present day the ordinance is religiously observed by the Jews.

If the account handed down to us by Moses of the institution of the Passover is a fable, how comes it that this Feast is kept by the Jews ? But it would be as hard for the sceptic to answer this, as to explain why the Jews keep their Sabbath on the last day of the week, whereas the first day of the week is

set apart by the Christians. Like the institution of the Lord's Supper, these are historical monuments of much interest. The first demonstrates the fact that the destroying angel did *pass over* the dwellings of the Israelites, whilst the first-born of their oppressors were cut off. The second points to the Resurrection of Christ from the dead on the third day after his Crucifixion; in commemoration whereof the alteration was made from the Jewish to the Christian Sabbath. The third dates uninterruptedly from its institution by the Lord Jesus on the night in which he was betrayed.

The preservation of the Jews after so many wars, massacres and persecutions, and the destruction of their enemies, constitute a monument of Divine Providence, singularly coincident with Holy Writ. The Assyrians who carried away captive the ten tribes of Israel; the Babylonians who afterwards transported the tribes of Judah and Benjamin; the Syro-Macedonians who cruelly persecuted the Jews in the time of Antiochus Epiphanes; and the Romans by whom the Jewish State was finally broken up; these famous empires

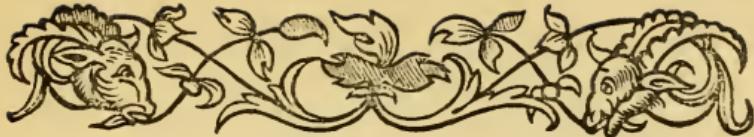
have perished : yet weak, and dispersed among all nations as they are, the Jews subsist as a distinct people to this day. “ Fear thou not, O Jacob my servant, saith the Lord : for I am with thee ; for I will make a full end of all the nations whither I have driven thee : but I will not make a full end of thee ” (Jer. xlvi. 28).

There could not be a stronger evidence of the Divine legation of Moses than the history of the Jews. The prediction contained in the twenty-eighth, twenty-ninth, and thirtieth chapters of Deuteronomy respecting the future condition of a people who at the time of its delivery were on the eve of victoriously entering the land of Canaan, and which their great lawgiver uttered more than fourteen hundred years before the final dispersion of the Jews, has been exactly fulfilled in all its numerous particulars. Every student of history knows this.

The subterfuge that the prophecy was uttered after the event will not apply to the prediction of Moses, since it can be proved to have been existent in writing many hundred years before the destruction of Jerusalem.

The Samaritan Pentateuch, which contains the prophecy referred to, certainly belongs to a date earlier than the captivity of Judah, as the Samaritans had no intercourse with the Jews subsequently. A careful comparison of its text with that of the Hebrew has shown that they agree in every material point, the differences being merely verbal.





CONNECTION BETWEEN THE OLD & NEW TESTAMENTS.

HE connection between the scriptures of the Old Testament and the scriptures of the New, is shown, among various other ways, by the narration in the New Testament of the fulfilment of predictions recorded in the Old. Prophecy has been defined as a declaration, description, or representation of something future, beyond the power of human sagacity to discern or calculate. The Hebrew prophets were a race of men successively raised up, who, under the special guidance of the Holy Spirit, for many ages delivered one prediction after another, and gave notice of the great events which, beginning in early ages, reach to the consummation of all things.

Among numerous other evidences for the truth of Christianity, the evidence arising from the fulfilment of prophecy, therefore, demands our attention.

In the previous chapter we have shown by a reference to existing monuments recovered from their ruins, how various predictions recorded in the Old Testament, relating to the destruction of Nineveh and Babylon, have been exactly fulfilled. Yet besides the prophecies already cited, the Old Testament contains many other predictions, the equally strict accomplishment of which proves them also to belong to that “sure word of prophecy ; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn.” “For the prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost” (II. Peter i. 19, 21). Mark the warnings of Moses to the Jews, recorded in the twenty-eighth chapter of Deuteronomy. Moses plainly foretold to the Israelites that if they forsook the covenant of the Lord God of their fathers, and worshipped other gods, they would be “plucked from

off" their own land, and scattered from "one end of the earth even unto the other;" that they should become "an astonishment, a proverb, and a by-word, among all nations;" and yet, that they should continue to subsist as a distinct people. For the accomplishment, ages after their delivery, of these singular denunciations of their great lawgiver, we have but to turn over the pages of Jewish history. If Moses was not an inspired prophet, how can the extraordinary fulfilment of his threatenings be accounted for? And what were all the rites and propitiatory sacrifices of the Levitical priesthood, and the Temple, but "a shadow of good things to come ;" premonitory types of Christ and His glorious redemption. The intimate analogy between the Mosaical and Christian dispensations is explained by our Lord and His Apostles. God, in His goodness, has furnished every age with sufficient evidence of the truth. Miracles were the proofs of revelation to the first ages who saw them performed : prophecies are the proofs of revelation to us, and to the last ages who shall see them fulfilled.

In this short treatise we must confine ourselves to a few out of the numerous prophecies in the Old Testament relating to Christ. "Of which salvation the prophets have enquired and searched diligently . . . searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow" (I. Peter i. 10-11). It is from the scriptures of the New Testament we learn that "the testimony of Jesus is the spirit of prophecy" (Rev. xix. 10).

The advent of a great deliverer is indicated at the commencement of the Bible. Immediately after the fall of our first parents, and their consequent arraignment, the Lord God said unto the serpent, that instrument of their seduction, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel" (Gen. iii. 15). Searching the Scriptures for a record of the fulfilment of this primeval prophecy, we alight upon accounts transmitted to us by four Evangelists of the life and death of

Christ. "For this purpose," says St. John, "the Son of God was manifested, that he might destroy the works of the devil" (I. John iii. 8). "The God of peace shall bruise Satan under your feet shortly," wrote St. Paul, Romans xvi. 20.

When God called Abraham, He blessed him, and promised: "in thee shall all families of the earth be blessed" (Gen. xii. 3). On another occasion the Lord said, "Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him" (Gen. xviii. 18). Again, in Gen. xxii. 16-18, occur these remarkable words: "By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore, and thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." This promise was afterwards solemnly confirmed both to Isaac, the son, and to Jacob, the grandson, of Abraham. In His human

nature our Lord descended from Abraham. The Virgin Mary, and also Zacharias, in their hymns of holy joy on account of the near advent of Christ, dwelt, with rapture, on the fulfilment of the divine assurance to Abraham. "And Mary said, my soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. . . . He hath holpen his servant Israel, in remembrance of his mercy; as he spake to our fathers, to Abraham, and to his seed for ever" (Luke i. 46-55). And Zacharias, filled with the Holy Ghost, prophesied, saying: "Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham," etc. (Luke i. 67-73).

Gathering his sons together that he might

tell them what should befall them in the last days, the dying patriarch Jacob gave utterance to this prediction : "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be " (Gen. xlix. 10). As is well known, the Jewish polity was not finally broken up until the time of Christ.

Prophesying of the happiness of Israel, Balaam exclaimed : "I shall see him, but not now : I shall behold him, but not nigh : there shall come a Star out of Jacob, and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. . . . Out of Jacob shall come he that shall have dominion " (Numb. xxiv. 17, 19). When announcing the miraculous conception of our Lord, the angel Gabriel thus addressed the Virgin Mary : "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. He shall be great, and shall be called the Son of the Highest : and the Lord God shall give unto him the throne of his father David : and he shall reign over

the house of Jacob for ever ; and of his Kingdom there shall be no end " (Luke i. 31-33).

We read in Deuteronomy xviii. 18-19, that the Lord said unto Moses, " I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him." Soon after the Resurrection, the Apostle Peter announced that Christ was the Prophet thus referred to in Deuteronomy ; quoting in his sermon these words from the Pentateuch : " For Moses truly said unto the fathers, a prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things," etc. (Acts iii. 22).

The infinite righteousness, unsearchable wisdom, and power of the Eternal, are sublimely contrasted, in the book of Job, with the ignorance and impotence of man. Living at a period probably antecedent to any written word, yet divinely instructed, the patriarch,

rising superior to despair, looked beyond the storms and troubles of this mortal life : “ For I know,” said he, “ that my Redeemer liveth, and that he shall stand at the latter day upon the earth : and though after my skin worms destroy this body, yet in my flesh shall I see God ” (Job xix. 25, 26).

Nothing can be more elevated and beautiful than the compositions of the Hebrew bards. The Greek and Roman poets employed themselves on subjects often very trifling or worse ; not so the Hebrew poet, who worshipped Jehovah as the sovereign of his people, and delighted to celebrate the Divine attributes and perfections.

There are many prophetic utterances in the Psalms relating to Christ ; who, through the line of the patriarchs Abraham, Isaac, and Jacob, lineally descended from King David. In Psalm lxxxix. 3-4, it is written : “ I have made a covenant with my chosen, I have sworn unto David my servant, thy seed will I establish for ever, and build up thy throne to all generations ; ” and at verses 35-37 : “ Once have I sworn by my holiness that I will not lie unto David. His seed

shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven." Observe the fulfilment of this in the passage just quoted from Luke i. 31-33.

The kingdom, priesthood, conquest, and passion of Christ are all evidently referred to in Psalm cx., commencing : "The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool." Our Lord confuted the Pharisees who denied his divinity by citing this scripture. "Jesus asked them, saying, what think ye of Christ? Whose son is he? They say unto him, the son of David. He saith unto them, how then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions" (Matt. xxii. 41-46). In reference to this same passage in the Psalms, it is expressly declared, Mark xii. 36, that "David himself said by the Holy Ghost, The

Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool."

The divine nature of Christ is also indicated by words occurring, Psalm ii. 7 : "The Lord hath said unto me, Thou art my Son ; this day have I begotten thee." Preaching at Antioch, that Jesus is Christ, St. Paul observed : "As it is also written in the second psalm, Thou art my Son, this day have I begotten thee" (Acts xiii. 33).

In Psalm xlv. 6, 7, are displayed the majesty and grace of the Kingdom of Christ : "Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness ; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows." This passage is quoted in Hebrews i. 8-9, where it is classed among other Divine utterances by the Old Testament prophets.

See also Psalm lxxii. 13, 14 and 17; wherein David, praying for Solomon, evidently represents him as a type of the goodness and glory of Christ's kingdom: "He shall

spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence : and precious shall their blood be in his sight . . . His name shall endure for ever : his name shall be continued as long as the sun : and men shall be blessed in him : all nations shall call him blessed."

The prediction involved in Psalm lxix. 9 : "For the zeal of thine house hath eaten me up," was fulfilled at the purging of the Temple by Christ : "And his disciples remembered that it was written, The zeal of thine house hath eaten me up" (John ii. 17).

"Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies" (Psalm viii. 2). Compare with it Matt. xxi. 15, 16 : "When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David ; they were sore displeased, and said unto him, Hearest thou what these say ? And Jesus saith unto them, Yea ; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise ? "

Rejection of Christ. Psalm ii. 1, 3: "Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us," etc. That this is a prophetic psalm, relating to Christ, appears from the following passage in Acts iv. 24, 25: "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is: Who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ," etc.

The Exaltation of Christ is foreshadowed in that verse: "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing ; it is marvellous in our eyes" (Psalm cxviii. 22, 23). At the conclusion of His parable of the husbandmen who slew such as were sent unto them, Jesus put this question to the listen-

ing chief priests and elders, “Did ye never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner : this is the Lord’s doing, and it is marvellous in our eyes” (Matt. xxi. 42).

Various incidents connected with the crucifixion of our Lord are plainly noted beforehand in the Psalms. Thus :

The singular silence of Christ when under accusation is indicated, Psalm xxxviii. 13 : “But I, as a deaf man, heard not ; and I was as a dumb man that openeth not his mouth.” It is recorded in Matt. xxvii. 12-14, that “When he [Jesus] was accused of the chief priests and elders, he answered nothing. Then said Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him to never a word ; insomuch that the governor marvelled greatly.”

The cruel mockery our Saviour endured is foretold in Psalm xxii. 7, 8 : “All they that see me laugh me to scorn : they shoot out the lip, they shake the head, saying, he trusted on the Lord that he would deliver him : let him deliver him.” Compare this with Matt.

xxvii. 39, 41, 43 : "And they that passed by reviled him, wagging their heads. . . . Likewise also the chief priests mocking him, with the scribes and elders, said, . . . He trusted in God ; let him deliver him now, if he will have him."

The parting of Christ's garments and casting lots for His coat are both clearly foretold in Psalm xxii. 18 : "They part my garments among them, and cast lots upon my vesture." The evangelist John, who was an eye-witness of the crucifixion of our Lord, has handed down to us a circumstantial account of the way in which this prophetic utterance of the Psalmist came to be fulfilled : "Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part ; and also his coat : now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be : that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did" (John xix. 23, 24).

The offer of gall and vinegar to Christ on the cross is plainly referred to in Psalm lxix. 21: "They gave me also gall for my meat; and in my thirst they gave me vinegar to drink." We read in Matt. xxvii. 34, that "They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink."

In Psalm xxxiv. 20, occur these words: "He keepeth all his bones: not one of them is broken." It is written in Psalm xxii. 16: "They pierced my hands and my feet." The apostle John records that, when, in answer to the request of the Jews to Pilate that the bodies of Christ and those who were crucified with Him might not remain on the cross on the Sabbath day, but that their deaths should be hastened, by breaking their legs, so that they could be taken away: "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs: But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record,

and his record is true : and he knoweth that he saith true, that ye might believe. For these things were done that the scripture should be fulfilled, A bone of him shall not be broken. And again another scripture saith, They shall look on him whom they pierced " (John xix. 32-37).

The Resurrection of Christ is foretold in Psalm xvi. 8-11: " I have set the Lord always before me : because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh also shall rest in hope. For thou wilt not leave my soul in hell ; neither wilt thou suffer thine Holy One to see corruption," etc. After quoting this passage, the Apostle Peter thus commented on it: " Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne ; he seeing this before spake of the resurrection of Christ, that his soul was not

left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses" (Acts ii. 29-32).

Finally, the Ascension of Christ is prefigured, Psalm lxviii. 18 : "Thou hast ascended on high, thou hast led captivity captive," etc. The fulfilment of this will be found Acts i. 9 : "And when he [the Lord] had spoken these things, while they beheld, he was taken up ; and a cloud received him out of their sight."

To cite from the remaining books of the Old Testament one or two other prophecies relating to Christ. Instance the following : "Behold a Virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isaiah vii. 14). The parallel passage will be found Matt. i. 22, 23 : "Now all this was done," says the evangelist, "that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us."

Remarkable words occur, Isaiah ix. 6, 7 : "For unto us a child is born, unto us a son

is given : and the government shall be upon his shoulder : and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David," etc. Compare Luke i. 31-33, previously quoted.

Who can doubt that those spiritual graces, described with such beauty of language by Isaiah throughout his book, appertain to the Messiah only. Read the eleventh chapter of Isaiah, beginning "And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots : And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord," etc. As for the passage in Isaiah xlvi. 1-4, it is acknowledged to be a prophecy relating to our Lord, and thus quoted in Matt. xii. 17-21 : "That it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant, whom I have chosen ; my beloved, in whom my soul is well pleased : I

will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, nor cry; neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust."

Of the beautiful commencement of the sixty-first chapter of Isaiah, it is narrated by St. Luke iv. 16-21, that when our Lord came to Nazareth, "as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them

that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears."

Or turn to the lovely fifty-third chapter of Isaiah. "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed," etc. To whom, but to Christ, and his vicarious sufferings, may the above description appropriately be applied? In short, every verse of this sublime chapter contains one or more prophecies relating to our Lord, which either

have been accomplished, or are now in course of fulfilment.

“ But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel ; whose goings forth have been from of old, from everlasting ” (Micah v. 2). Writing of the birth of our Saviour, the evangelist Matthew relates, that when King Herod demanded of the chief priests and scribes where Christ should be born, they replied, in Bethlehem of Judæa, and quoted, as their authority, the above words of Micah’s prophecy : Matt. ii. 3-6.

During the reign of the Persian king, Darius, when reproving the Jews for their neglect in re-building the second Temple at Jerusalem, as a messenger of the Lord, Haggai incited the people to the work by these words :—“ I will shake all nations, and the desire of all nations shall come : and I will fill this house with glory, saith the Lord of hosts. . . . The glory of this latter house shall be greater than of the former, saith the Lord of hosts ” (Haggai ii. 7, 9). “ The Word,” says St. John, “ was made flesh, and

dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth" (John i. 14). Haggai's prophecy was accomplished when our Lord entered the Temple.

Enough has been advanced to show the intimate connection that exists between the scriptures of the Old and New Testaments.

On the evening of the third day after the crucifixion of Christ, as two of his disciples walked towards the village of Emmaus, and communed in sadness of the great event that had so recently taken place at Jerusalem, Jesus himself drew near, and went with them. Gently upbraiding their ignorance and incredulity, "Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself." That same evening, Jesus appeared also to the eleven Apostles at Jerusalem, when, benignly reproving them too for their unbelief, he showed them his hands and his feet, and

did eat before them. "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things" (Luke xxiv. 13-48).

Here we have a strong argument in favour of the inspiration of the books of the Old Testament; since, although penned by many different writers, in ages distant from one another, still they harmonize; and all point to one future event, namely, the Coming of Christ; which it was impossible for any of the writers to have foreseen, except by divine revelation.

In the Samaritan Pentateuch are to be found all the predictions relating to Christ

contained in the five books of Moses. The Samaritan Pentateuch probably dates from the time of the revolt of the Ten Tribes, *circ.* 975 B.C. It must belong to a date earlier than the Captivity of Judah, as subsequently the Samaritans had no intercourse with the Jews. We have thus direct evidence of prophecies relating to Christ existing in writing many hundred years before He appeared upon earth.

Another certain proof of the genuineness of these prophecies is furnished by the fact that the entire Old Testament was translated from the Hebrew into Greek long before the time of Christ: we refer, of course, to that ancient version of the Scriptures known as the Septuagint.

If then these various prophecies, uttered throughout the previous ages by men inspired by the Deity, all relate to and centre in Jesus Christ, how great must this Personage be!

PROPHECIES OF DANIEL.—Daniel prophesied during the time of the Babylonish Captivity. The prophecies of Daniel are so clear that, both in ancient as well as in

modern times, it has been asserted that they must have been written after the events which they foretell. Porphyry, who flourished at the latter end of the third century after Christ, denied their genuineness, affirming that these prophecies were composed by someone who lived in Judæa about the time of Antiochus Epiphanes. Another opponent of the Christian faith, Collins, in his "Scheme of Literal Prophecy Considered," laboured to show that they must have been written in the days of the Maccabees. From internal and external evidence, however, it has been demonstrated that the prophecies of Daniel were written at the time Scripture says they were penned, during the reigns of four kings, namely, Nebuchadnezzar and Belshazzar, Kings of Babylon; Darius the Mede, and Cyrus, King of Persia. It can likewise be proved that several of Daniel's prophecies have been fulfilled since the days of Antiochus Epiphanes and the Maccabees; so that his credit as a prophet is established beyond contradiction.

Our Lord testified that Daniel was a prophet: Matt. xxiv. 15, and Mark xiii. 14.

It was in the second year of the sole reign of Nebuchadnezzar that, in answer to prayer, the secret of the Babylonian monarch's dream was revealed unto Daniel. And he blessed the God of heaven ; "for wisdom and might are his : and he changeth the times and the seasons : he removeth kings, and setteth up kings : he giveth wisdom unto the wise, and knowledge to them that know understanding : he revealeth the deep and secret things : he knoweth what is in the darkness, and the light dwelleth with him " (Dan. ii. 19-22).

Nebuchadnezzar dreamt that a great image stood before him, whose brightness was excellent, and the form thereof terrible. The head of this image was of fine gold, his breast and his arms were of silver, his belly and his thighs of brass, his legs were of iron, his feet and toes part of iron and part of clay. Continuing to address the astonished monarch, "Thou sawest," said Daniel, "till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and

became like the chaff of the summer threshing-floors ; and the wind carried them away, that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth " (Dan. ii. 34-35).

The prophet next proceeded to interpret the dream. The four different metals, gold and silver, brass, and iron mixed with clay, prefigured so many great kingdoms which should successively reign over the earth. Of these, the first was the Assyrian or Babylonian, represented by the head of fine gold : "Thou," Nebuchadnezzar, "art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron " (Dan. ii. 38-40).

Nebuchadnezzar's empire was of vast extent. The ancient historian Berosos, quoted in Josephus, says that "he held in subjection Egypt, Syria, Phœnicia, Arabia, and by his exploits surpassed all the Chaldeans and Babylonians who reigned before him." His empire, however, was but of

short duration, for within a few years of his decease, the Median and Persian forces being united, Cyrus besieged and took Babylon, and, putting an end to that empire, reared upon its ruins the Medo-Persian or Persian empire. This second empire was denoted by the silver breast and arms of the image. After lasting a little over two hundred years, the Persian empire was overthrown by Alexander the Great, who then set up instead of it his Macedonian or Grecian empire. In the dream it was fitly represented as of brass, since "the brazen-coated Greeks" was an epithet often applied to the soldiery who composed the well-trained Macedonian phalanx. The fourth kingdom, typified by the lower part, or iron legs, with feet and toes part of iron and part of clay, of the image that Nebuchadnezzar saw in his dream, was the Roman. Strong as iron, it extended its sway over the known world, and then declined. By the feet being part of iron and part of clay is signified the mingling of the Romans with the barbarous nations they had conquered. The toes are the ten smaller kingdoms that sprang up out of the ruins of the fallen Roman empire.

"And in the days of these kings," said Daniel, "shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold" (Dan. ii. 44-45). This evidently refers to the kingdom of Christ, which was set up on earth during the days of the last of the four kingdoms. To show how unlike it was to the kingdoms of this world, the prophet describes it as forming no part of the image, but as the stone cut out of the mountain without hands, which smote the image and shattered it.

In this vision of the image composed of four metals the foundation of all Daniel's prophecies is laid. "The prophecies of Daniel," says Sir Isaac Newton, "are all of them related to one another, as if they were but several parts of one general prophecy given at several times. The first is the easiest to be understood, and every follow-

ing prophecy adds something new to the former."

In Daniel's next vision, which is that of the four beasts, the prophecy of the four empires is repeated, with several additions, Dan. vii. The first beast was like a lion and had eagle's wings ; it denotes the empire of Babylonia : the second beast, like a bear, represents the empire of the Persians : the third beast, like a leopard, having four wings and four heads, signifies the Macedonian empire, which on the death of Alexander the Great, after a brief struggle for power among his generals, was divided by the four victorious princes into as many kingdoms. Ptolemy had Egypt and Libya, etc. ; Cassander reigned over Macedonia and Greece ; Lysimachus, Bithynia and Thrace ; and Seleucus, Syria. The fourth beast, dreadful and exceeding strong, which had great iron teeth, and that devoured and brake in pieces and stamped the residue with its feet, was the Roman empire. It was larger and more formidable than any of its predecessors. This fourth beast is described as having ten horns. The Roman empire continued in

strength till the reign of Theodosius the Great, but during the fifth century it was overwhelmed by barbarian hordes from beyond the Danube and the North ; when, out of its dismemberment and the settlements then made, arose the ten kingdoms represented by the ten horns of this beast : the kingdom of Ravenna, of the Lombards, the Huns, Franks, Saxons, etc.

"I considered the horns," says Daniel, "and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots : and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things ;" "whose look was more stout than his fellows ;" "and the same horn made war with the saints and prevailed against them" (Dan. vii. 8, 20, 21). This was a horn of the fourth beast, and therefore we are to look for it among the nations of the Latin empire after the rise of the ten horns. According to the Romanists this part of the prophecy is not yet fulfilled : on the other hand, the generality of Protestant writers conclude that by this eleventh horn is meant

the Papacy. The earlier bishops of Rome were eminent for their virtues, and the excellence of their example added numbers to the church. But primitive Christianity waxed cold and waned. The bishop of Rome gradually began to claim as a right that superiority which, as bishop of the metropolis, and as an enlightened guide in cases of difficulty, had willingly been conceded to him by the bishops and presbyters of the neighbouring cities and towns. Moreover, as the Roman empire declined, the power of the bishop of Rome increased, first under the Goths, then under the Lombards, and afterwards by the calling in of the Franks. “Three of the first horns,” that is, three of the first kings or kingdoms, were to be plucked up before him, namely: I. The exarchate of Ravenna : II. The kingdom of the Lombards : III. The state of Rome. “These,” according to Sir Isaac Newton, “were the dominions whose kings were in the lap of St. Peter, and whose crowns are now (or rather were until lately) worn by the Popes (the triple crown), and by the conquest of which he became the little horn of the fourth beast.”

The little horn had eyes, denoting watching and foresight ; a seer, overseer, or bishop. It also had “a mouth speaking great things,” and “a look more stout than his fellows.” Compare these indications with the gradual rise and unrivalled statesmanship of the Papacy ; the pretended infallibility of the bishop of Rome ; and with that authority which, during the Middle Ages, the Pope asserted not only over all churches but also over all the kings of the earth. “And the same horn made war with the saints.” Who so ignorant of history as not to have heard of the persecuted Waldenses and Huguenots ? Who so thoughtless as to forget lessons taught by the Massacre of St. Bartholomew, and the fires of Smithfield ? Add to these the horrors of the Inquisition, and the identification—not with the primitive church of Rome but with a corrupted Papacy—seems complete.

All these kingdoms will be succeeded by the kingdom of the Messiah. “I beheld,” continued Daniel, “till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of

his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him : thousand thousands ministered unto him, and ten thousand times ten thousand stood before him : the judgment was set, and the books were opened."

"I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed" (Dan. vii. 9-10, 13-14).





TRUTH OF CHRISTIANITY.

WRITING, about seventy years after Christ's death, of the fire which happened at Rome in the time of Nero, forty years previously, the historian Tacitus, referring to the Christians, observes:—"Christus, the founder of that name, was put to death as a criminal by Pontius Pilate, procurator of Judea, in the reign of Tiberius: but the pernicious superstition, thus checked for a while, broke out again; and spread not only over Judea, where the evil originated, but through Rome also, whither everything bad upon earth finds its way, and is practised. Some who confessed their sect were first seized, and afterwards, by their information, a vast multitude were convicted, not so much of the crime of burning

Rome, as of hatred to mankind. Their sufferings at their execution were aggravated by insult and mockery: for, some were covered with the skins of wild beasts, and worried to death by dogs;—some were crucified;—others were wrapped in pitched shirts, and set on fire when the day closed, that they might serve as lights to illumine the night. Nero lent his own gardens for these executions, and exhibited at the same time a Circensian entertainment; being a spectator of the whole, in the dress of a charioteer; sometimes mingling with the crowd on foot, and sometimes viewing the spectacles from his car.”¹

Suetonius, a contemporary of Tacitus, says:—“The Christians, a set of men of a new and mischievous (or magical) superstition, were punished.” “*Affecti suppliciis Christiani, genus hominum superstitionis novæ at maleficæ.*”²

The cruelties alluded to took place within thirty-one years after Christ’s death; during the lifetime probably of some of the Apostles, and certainly in the lifetime of many of their converts.

¹ Tacitus, Annal. l. xv., c. 44.

² Suet. Nero, c. 16.

In the celebrated letter to Trajan, written by Pliny the Younger about A.D. 112, he reports to the Emperor, as the result of his inquiries, that some of those who had relinquished the Christian society, or who to save themselves pretended that they had renounced it, “affirmed the whole of their guilt, or their error, was that they met on a stated day before it was light, and addressed a form of prayer to Christ, as a divinity, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a pledge when they should be called upon to deliver it up; after which they were wont to separate, and then reassemble, to eat in common a harmless meal.” Pliny, in the same letter, also bears witness to the spread of Christianity, the number of Christians in Bithynia and Pontus being, even at that early date, so considerable as to induce him, being governor of these provinces, to speak of them in the following terms:—“There are many of every age and of both sexes;—nor has the contagion of this superstition seized cities only, but smaller

towns also, and the open country." "*Multi omnis ætatis, utriusque sexus, etiam;—neque enim civitates tantum, sed vicos etiam et agros, superstitionis istius contagio pervagata est.*"¹

These quotations from heathen writers of that age prove that a Person named Christ did suffer death under Pontius Pilate in Judea, during the reign of Tiberius, as our Scriptures allege; and that to this Person his followers paid Divine honours. The testimony of these adversaries to the Christian faith also shows that, notwithstanding its profession was attended with great danger, yet, within about eighty years after the putting to death of its Founder, the Christian religion had spread over Judea, and become extensively diffused throughout the Roman Empire. The description handed down to us by Pliny of the manners of the Christians of his time is in conformity with the accounts extant in our books; and bears witness to the pure and strict morality

¹ Plin. Litt., l. x. 97. The "stated day" mentioned by Pliny, probably was the first day of the week or Christian Sabbath: in the "harmless meal" described as being "eat in common" by the Christians, there appears to be a reference to the celebration of the Lord's Supper.

that prevailed among the early Christians, in contrast to the frightful corruption of a surrounding paganism.

The account given in the four Gospels, and which our Scriptures contain, is the same intelligence which the Apostles and original teachers of Christianity delivered. We should bear in mind that the Gospel was first preached and afterwards committed to writing. The primary aim of the Apostles was to deliver in living words a personal testimony to the grand facts of the Gospel :—the Ministry, the Death, and the Resurrection of our Lord. The substance of the history recorded by the Evangelists was already well known, for the transaction was recent, and numerous witnesses were alive to relate it. Whilst the Apostles, harassed by persecution, travelled about, preaching and forming societies of converts, although they might address an occasional letter to some of their converts, they were not, as Eusebius has remarked, “greatly concerned about the writing of books, being engaged in a more excellent ministry.” But when, through the extension of the Church, a personal intercourse with the Apostles could no longer be

maintained, to guard against error, it became expedient to send forth authentic memoirs of the life and doctrines of the Founder of the Christian religion. Accordingly, the Evangelist Luke introduces his narrative in the following words :—“ Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word ; it seemed good to me, also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed.”¹ Hence the four Gospels. And these were at once recognized and received by the earliest Christians, as containing an undoubted record of facts which they themselves had either witnessed, or had previously heard the account of from the lips of the Apostles.

The New Testament is not one, but a collection of several publications by eight or

¹ St. Luke, c. i., vv. 1-4.

ten contemporary authors, most of whom had actually seen Christ after the great event of His Resurrection. From childhood we have been so accustomed to regard the New Testament as one book, that we see in it only one testimony, the whole occurs to us but as a single evidence. Yet, if we reflect that, in their original composition, the several documents which form our volume were most of them the productions of separate and independent witnesses, the force of the cumulative testimony belonging to the evangelic history will strongly impress us. Two of the Gospels and several of the Epistles were written by the immediate disciples of our Saviour, and published in their lifetime. Celsus, an enemy to Christianity, who wrote about one hundred years after their publication, refers to these pieces as having been written by the companions of Jesus; and his testimony may be considered as decisive of the fact.

St. Matthew's Gospel is universally acknowledged by Christian antiquity to have been published before any other of the four Gospels. There is also a considerable amount of ancient testimony in favour of the opinion that the

Gospel of St. Matthew was written by him originally in Hebrew or Syro-Chaldaic, the common language of Palestine in his age, and afterwards in Greek, the form in which it has come down to us. This may account for a variation in the testimony respecting the date of St. Matthew's Gospel, some ancient writers assigning its composition and publication to as early a date as six or eight years after the Ascension of Christ ; others say fifteen years, or even more ; those authors who assign the earlier date refer perhaps to the Hebrew Gospel, whilst they who name a later date may mean the Greek edition.¹

The Gospel according to St. Mark appears to have been made public before the end of the year 65 A.D.

St. Luke's Gospel was published A.D. 53, or, at the latest, A.D. 58.

The destruction of Jerusalem occurred A.D. 70. Alone of the Evangelists and the Apostles, St. John wrote after that awful catastrophe. He addressed a generation who with their own eyes saw the fulfilment of our

¹ Bp. Wordsworth's "Introduction to St. Matthew's Gospel."

Lord's prophetic warning concerning the guilty city. For Jerusalem, after a prolonged siege, had succumbed to the legions of Cæsar, the Jewish polity had been overthrown, the magnificent Temple on Mount Moriah had been burnt, its sacrifices and sacred ritual abolished, and the remnant of Jews who survived the horrors of that siege had been either sold into slavery, or scattered to the four winds of heaven.

In the Gospel according to St. John, the Divine Nature of Christ is more fully declared. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him ; and without him was not anything made that was made. In him was life ; and the life was the light of men. And the light shineth in darkness ; and the darkness comprehended it not."¹ "And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only-begotten of the Father,) full of grace and truth."² St. John the Evangelist, the beloved

¹ St. John, c. 1, vv. 1-5.

² St. John, c. 1, v. 14.

disciple who reclined on the bosom of Christ at Supper, was present at most of the events related by him in his Gospel. He was an eye and ear witness of our Lord's journeyings, discourses, miracles, Crucifixion, Resurrection, and Ascension.

Of the other books forming the Canon of the New Testament, the First Epistle to the Thessalonians was the earliest written of all the Apostle Paul's Epistles. Both the First and Second Epistle to the Thessalonians were written from Corinth, A.D. 53, 54; the Epistle to the Galatians, the First and Second Epistle to the Corinthians, appear to have been written A.D. 57. The Epistle to the Romans was written in A.D. 58. St. Paul was at Rome when he wrote his Epistles to the Ephesians, Colossians, and to Philemon, A.D. 62, 63; and that to the Philippians, at the close of his imprisonment there, in A.D. 63. The Acts of the Apostles conclude A.D. 63. In A.D. 64 was penned the Epistle to the Hebrews. A.D. 65-67 saw the First Epistle to Timothy; Titus; and the Second Epistle to Timothy, the latter being written probably during Paul's second imprisonment, not long before his

martyrdom. The General Epistle of James seems to have been written about A.D. 60 : to this date also has been assigned the First Epistle General of Peter. About A.D. 66-67, were published the Second Epistle General of Peter, and the General Epistle of Jude. The First, Second, and Third Epistles of John appear to have been written after A.D. 90. And the Book of the Revelation of S. John the Divine, probably in A.D. 96, at Patmos, in the Ægean Sea.

Thus silently, and in places distant from each other, the books of the New Testament were penned ; and under the guidance of the Holy Spirit the Canon of Scripture was completed.

The birth of Christ took place three years before the common era. Our Lord is said to have been about thirty years of age in the fifteenth year of Tiberius. Now Tiberius was admitted by Augustus *in partem imperii* two or three years before the death of Augustus Cæsar, which took place in August, A.U. 767.¹ The fifteenth year of Tiberius corresponds with A.U. 779 or 780, and since our Lord was

¹ Tacit. Ann., 1, 3 ; Sueton. Tiber., 20, 21.

then thirty years old, he was born A.U. 749 or 750. Our Saviour was crucified in the Consulate of the two Gemini, A.U. 782.¹ His ministry commenced when he was thirty years of age, and lasted three years and a half. The common era *Anno Domini* (due to Dionisius surnamed Exiguus, A.D. 527, and thence called the Dionisian era), which makes the first year from the Incarnation to coincide with A.U. 753, begins three years too late.

The Crucifixion of Christ occurred at the Passover, A.D. 30; His Ascension forty days after His Resurrection; and the Descent of the Holy Spirit at the Feast of Pentecost, fifty days after the Passover.

The Resurrection of our Lord from the dead is the seal and confirmation of His divinity and of the truth of His religion. Among the numerous well-attested miracles recorded in the New Testament, none is so likely to arrest attention as the Resurrection of Christ. It stands out the great central fact among the evidences of Christianity, the pillar of hope in our own immortality. When choosing a successor to take part in that

¹ Tertull. adv. Jud., 8; Aug., Civ. D., xviii., 54.

ministry and apostleship from which Judas by transgression fell, great care was taken by the assembled Apostles and disciples that only one who could personally testify to the truth of the Resurrection of Christ should be ordained to the office.¹ “And with great power gave the apostles witness of the resurrection of the Lord Jesus : and great grace was upon them all.”² Nothing is more certain than that the Apostles and the first teachers of Christianity asserted that Christ rose from the dead. St. Paul, in the fifteenth chapter of the First Epistle to the Corinthians, affirms that “Christ died for our sins according to the scriptures ; and that he was buried, and that he rose again the third day according to the scriptures ; and that he was seen of Cephas, then of the twelve ; after that he was seen of above five hundred brethren at once ; of whom the greater part remain unto this present.” They were alive at the date when the epistle quoted was written, A.D. 57 ; that is about twenty-seven years after the stupendous event of our Lord’s Resurrection occurred.

¹ Acts, c. i., vv. 15-26.

² Acts, c. iv., v. 33.

The number of the original witnesses of the numerous miracles, and of the Resurrection of Christ, forms a strong argument for the authenticity of the Christian revelation. It is impossible that such a multitude of persons could have been misled by their own senses, or so dazed as to have mistaken illusory appearances for realities. Nor will the solution of magic, resorted to by Porphyry and other ancient heathen writers against Christianity, account for the phenomena, any more than modern rationalism does. Many of these witnesses encountered extraordinary dangers and sufferings, voluntarily undergone, in attestation of the accounts which they delivered ; and thus gave the strongest proof of sincerity that human nature is capable of giving. What motive could have induced the Apostles and early Christians to sacrifice their comfort, ease, and even subject themselves to the most cruel death, except a strong conviction of the certainty and supreme importance of what they announced. If for no other purpose they went about the world but to bolster up a forgery, then we are asked to believe that they willingly became villains, in order to teach

men a religion, by which “whosoever loveth and maketh a lie”¹ is expressly excluded from the City of God.

The concurrence of the Apostolic Fathers and their immediate successors rivets the chain of testimony to the truth of Christianity. Clement, the same whose name is mentioned in the Epistle to the Philippians as the fellow-labourer of St. Paul,² writing in the name of the Church of Rome to the Church of Corinth, says:—“Let us understand, dearly beloved, how the Master continually sheweth unto us the Resurrection that shall be hereafter; whereof He made the Lord Jesus Christ the first-fruit, when He raised Him from the dead.”³ In another part of the same epistle Clement writes that,—“The Apostles received the Gospel for us from the Lord Jesus Christ; Jesus Christ was sent forth from God. So then Christ is from God, and the Apostles are from Christ. Both therefore came of the will of God in the appointed order. Having therefore received a charge, and having been

¹ Rev., c. xxii., v. 15.

² Phil., c. iv., v. 3.

³ Ep. Clem. Rom., c. xxiv.

fully assured through the Resurrection of our Lord Jesus Christ and confirmed in the word of God with full assurance of the Holy Ghost, they went forth with the glad tidings that the kingdom of God should come.”¹ Clement also makes use of expressions that enable us to perceive the high respect paid to the words of Christ as recorded by the Evangelists, thus:—“Remember the words of the Lord Jesus;” “By this command and by these rules let us establish ourselves, that we may always walk obediently to His holy words.” It was St. Paul’s First Epistle to the Corinthians which Clement had before him, when, also addressing the Church of Corinth, he wrote, “Take into your hands the Epistle of the blessed Apostle Paul.”

Ignatius became bishop of Antioch about thirty-seven years after the Ascension of Christ. Judging from the time, place, and station in which he lived, it is probable that he had known and conversed with some of the Apostles. The Epistles of Ignatius contain various allusions to the Gospels of St. Matthew and St. John. He speaks of St. Paul in terms

¹ Ep. Clem. Rom., c. xlvi.

of great respect, and quotes his Epistle to the Ephesians by name. The descent of Christ from David, his mother Mary, his miraculous conception, the star at his birth, his baptism by John and the reason assigned for it, his appeal to the prophets, the ointment poured on his head, and the institution of the Lord's Supper in both its parts ; also the sufferings of Christ under Pontius Pilate and Herod, his Resurrection, and the Lord's Day being called and kept in commemoration of it, are all referred to in the remaining works of this apostolic father. Ignatius mentions the circumstance of the Apostles eating and drinking with Christ after His Resurrection, their feeling and their handling of Him. This causes him to remark :—"They believed, being convinced both by His flesh and spirit ; for this cause, they despised death, and were found to be above it."¹

In an Epistle of Polycarp, who was a disciple of St. John, the humility, sufferings, Resurrection, and Ascension of Christ are all plainly represented.² Irenæus, in his letter to

¹ Ad Smyr., c. iii.

² Pol. Ep. ad Phil., c. ii., iii., v., viii.

Florinus, preserved by Eusebius, has the following passage :—“ I saw you, when I was very young, in the Lower Asia, with Polycarp. For I better remember the affairs of that time, than those which have lately happened : the things which we learn in our childhood growing up with the soul, and uniting themselves to it. Insomuch, that I can tell the place in which the blessed Polycarp sat and taught, and his going out, and coming in, and the manner of his life, and the form of his person, and the discourses he made to the people ; and how he related his conversation with John and others, who had seen the Lord ; and how he related their sayings, and what he had heard from them concerning the Lord ; both concerning his miracles and his doctrines, as he had received them from the eye-witnesses of the Word of Life ; all which Polycarp related agreeably to the Scriptures. These things I then, through the mercy of God toward me, diligently heard and attended to.”¹

The martyrdom of the venerable Polycarp happened A.D. 155 or 156, about fifty-five years after the decease of the Apostle John.

¹ Ir. ad Flor. ap. Euseb., l. v., c. 20.

Of the same age as Ignatius and Polycarp, Quadratus has handed down to us the following remarkable testimony:—“The works of our Saviour were always conspicuous, for they were real; both they that were healed and they that were raised from the dead; who were seen not only when they were healed or raised, but for a long time afterwards; not only whilst he dwelt on this earth, but also after his departure, and for a good while after it, insomuch that some of them have reached to our times.”¹

Papias, a hearer of St. John, was Bishop of Hierapolis in Phrygia, at the beginning of the second century. He was a friend of Polycarp and of others who had known the Apostles. He tells us from what materials St. Mark collected his account, namely, from the instruction of St. Peter, and in what language St. Matthew wrote, namely, in Hebrew.

About twenty years after Papias came Justin Martyr. Throughout his remaining works are numerous quotations from the four Gospels. He calls the books “Memoirs

¹ Ap. Euseb. H. E., l. iv., c. 8.

composed by the Apostles and their Companions;" a description very applicable to the Gospels and Acts of the Apostles.

Hegesippus flourished some thirty years after Justin. He relates that on his journey from Palestine to Rome he visited many bishops; and that "in every succession, and in every city, the same doctrine is taught, which the Law, and the Prophets, and the *Lord* (that is Christ) teacheth."

About the year 170 the Churches of Lyons and Vienne, in Gaul, sent an account of the sufferings of their martyrs to the Churches of Asia and Phrygia. In this epistle are exact references to the Gospels of Luke and John, and to the Acts of the Apostles. As Pothinus, their bishop, was ninety years old when he was put to death, his early life joined on with the times of the Apostles.

Irenæus succeeded the martyr Pothinus as Bishop of Lyons, A.D. 178. The time in which Irenæus lived was distant not much more than a century from the publication of the Gospels. He quotes almost every book of the New Testament, and often names the writers. "The tradition of the Apostles,"

says this Father, “has spread itself over the whole universe ; and all they who search after the sources of truth will find this tradition to be held sacred in every Church. We might enumerate all those who have been appointed bishops in these Churches by the Apostles, and all their successors up to our days. It is by this uninterrupted succession that we have received the tradition which actually exists in the Church, as also the doctrines of truth, as it was preached by the Apostles.”¹

These early persecuted Christians lived near to the sources of evidence for the truth of Christianity—a circumstance that adds much weight to their testimony ; they had too great an interest in the matter to be satisfied with a superficial examination of it, and could not have been deceived. Their decision, therefore, ought to be held sufficient by us.

The argument in favour of the genuineness of the books of the New Testament, drawn from notices of their contents found in the works of ancient writers against the Christian faith, is also most important. Among the

¹ Iren. in Hær., l. iii., c. 3.

early adversaries of Christianity was Celsus, a heathen philosopher, who flourished near the middle of the second century, that is, about one hundred years after the Gospels were published. He wrote a treatise against Christianity, which is lost, although his words and arguments have been preserved by Origen. From his repeated references to the accounts of Christ contained in the four Gospels, we glean that Celsus was well acquainted with these writings.

In the third century Porphyry wrote a treatise against the Christian religion, which has likewise perished. His objections are, however, to be gathered from Christian writers, who have noticed in order to answer them. Enough remains to prove that Porphyry had studied the Gospels and the Acts of the Apostles for the purpose of attacking them, and so, as he judged, overthrowing the Christian religion founded on them.

About a century after Porphyry, another writer against Christianity appeared in the person of the Emperor Julian, commonly called "the Apostate." By his numerous quotations from the four Gospels and the

Acts of the Apostles, and from his quoting no other, Julian has shown that these books were received by the Christians as the authentic memoirs of Jesus Christ and his Apostles. Neither Celsus, Porphyry, nor Julian appear to have doubted the genuineness of these books, or to have ever insinuated that the Christians were mistaken in the authors to whom they ascribed them. When we consider the early date at which they wrote, and how ready these acute and learned opponents of Christianity were to take advantage of every circumstance calculated to cast a doubt upon this point, and how much it would have availed them if they could have succeeded, their unintentional testimony to the authenticity of the Gospels is very valuable. The cavils of Celsus, Porphyry, and Julian prove that our present Gospels are the same as those Gospels against which they objected.

Nor was it otherwise with those early sects, generally denominated Heretics, who, prompted by an unrestrained curiosity, or philosophic pride, engaged in controversies of various kinds with Catholic Christians. These also,

all without dispute, received the Scriptures of the New Testament. However the Heretics may have perverted, they endeavoured to support their arguments by the authority of the Gospels. In his work against heresies, Irenæus says:—“Such is the truth of our Gospels, that the heretics themselves bear testimony to them, every one of them endeavouring to prove his particular doctrines from thence.” “Produce,” said Augustine to the Donatists, “some proof from the Scriptures whose authority is common to us both.”

The Four Gospels, the Acts of the Apostles, the thirteen Epistles of St. Paul, and the various other documents forming the New Testament, were publicly read and explained in the religious assemblies of the Early Christians. In very early times they were collected into a distinct volume.

That the books of the New Testament have come down to the present times without any material alteration appears by the various ancient versions of them. As early as the second century they were translated from the original Greek into Syriac, and the Old Latin.

The venerable Syrian Version, the Peshito, and the Old Vulgate (*Vetus Latine*) are of nearly equal antiquity. The Egyptian, including both Coptic and Sahidic ; the Armenian, the *Æthiopic*, the Arabic, and the Gothic, are likewise ancient versions. The various versions, all agreeing in the main relation, yet written in different languages, and found in countries far apart, show that they had a common origin—the original autographs of the Evangelists and Apostles.

The numerous allusions to, or quotations from, the Gospels and Epistles, made by the Greek and Latin Fathers, and by Christian writers, beginning with those who were contemporary with the Apostles, or who immediately followed them, and proceeding in a close and regular succession from their time to the present, also substantially agree with the text of the Sacred Writings as it has come down to us. So that the truth of the Gospel History rests firmly on one strong and unbroken series of testimonies from the days of its first publication until now.

The original autographs of the Evangelists and Apostles have perished. Yet many hun-

dreds of ancient manuscripts of the New Testament exist, written in all parts of the world. Of the ancient Greek MSS. of the Scriptures in uncial letters, the Sinaitic, found by Tischendorf in the convent of St. Catherine on Mount Sinai in 1859, is at St. Petersburg. Its execution is assigned to *circa* A.D. 350. The Alexandrine MS. is in the British Museum ; and the Vatican MS. is at Rome. The writing of both the last named belongs to the fourth or fifth century. Thus it has providentially come to pass that, of the three most valuable ancient Greek manuscripts of the Bible, one is in possession of the Greek Church, another is guarded by the Protestants, whilst the Church of Rome has in its keeping the third.

The numerous ancient manuscripts of the New Testament in different languages, found throughout Christendom, guard the text of Holy Scripture, as well as witness to its purity. In all essentials they agree ; and the comparatively insignificant minutiae in which they differ afford the means, by their number and variety, of adjusting these differences, and of settling the Text of Holy Scripture. They assure us that the Scriptures we now hold in

our hands, and which are publicly read, not only in all parish churches of England but throughout Christendom, every Sabbath-day, are identical with those received by the Church in the first century as inspired by the Holy Ghost.



Chlyk.

he sau ihū: fel doūl before hem and he crynge ihū a greet
vois: seide what to me t̄ to thee: ihū ye sone of ye h̄igest
god: y biseche thee pat þ̄ turmente not me soi he com
andide ye vndeine spirit: pat he schulde go out fro ye
mā: soi he took hem ofte tymes and he was bound̄ w̄
cheynes & kept in stockis & whāne ye boond̄ were
bropn̄: he was led of deuelis to desert and ih̄c aride
him & seide what name is to thee: t̄ he seide alegioū for
many deuelis were entrid in to ih̄c and ye p̄eden hym
pat he schulde not comāide hem pat ye schulde go in
to helle and þ̄ was a flor of many slyyne: leſewyng i
an hil: t̄ ye p̄eden him: pat he schulde suffre hem to ca
tre in to hē and he suffride hem & lo ye deuelis wenten
out fro ye mā: & entriden i to ye lypyn and wh̄ abire ye
flor wente heedlyng in to ye pool: & þ̄ was drenched and
whāne ye herdis saken ys yng doon: yei flolben & tel
den i to ye ciree & in to ye townes and yei zeden out to se
pat yng: þ̄ was doon & yei camen to ih̄c & yei rounde
ye mā sittinge clopid. fro lyhd ye fendis wente out: &
in hool mynde at hile feet: & yei dredden & yei pat saken
telden to hē: hon he was maid hool of ye legioū & al ye
multitude of ye ciitre of gerisen p̄iede hem ȳt he sch
ulde go fro hem: for yei weren holdn̄ wh̄ greet dred
he wente up i to a boor & turmyde azen & ye man of
whom ye deuelis were gon out: p̄iede hem pat he
schulde be wh̄ hi ih̄c lefte hem & seide go azen in to



EARLY INTRODUCTION OF CHRISTIANITY INTO BRITAIN.

DURING our Saviour's abode upon earth, the ministry of His Apostles appears to have been confined to Judæa and "to the lost sheep of the house of Israel." But after the resurrection of the Lord, and just before His ascension, "Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world."¹ Having received this commis-

¹ Matt. c. xxviii., v. 18 to 20.

sion, and being “endued with power from on high,” the Apostles proceeded to publish the Gospel of their Divine Master, beginning at Jerusalem, and from thence in every country of the then known world. Considering the great and unwearied exertions of the Apostles and their fellow-labourers, and also the fervid zeal of the early Christians, it is not surprising that the knowledge of Christ soon reached the shores of Britain ; yet, by whose instrumentality, or through what particular agency the momentous intelligence was brought to this island, remains unknown.

When the Romans landed in Britain the supremacy of the Druids was firmly established among the British tribes. The capital settlement of this priestly order was at Mona, the Isle of Anglesey, where, surrounded by Faids and Bards, the chief Druid resided. The Druids of Britain were looked up to by the Gauls as more profoundly acquainted with the learning, rites, and mysteries of their common superstition. “The Druids,” wrote Cæsar,¹ “act in all sacred matters ; they attend to the sacrifices, which are offered either

¹ De Bell. Gall., lib. vi., cap. 13, 14.

by the tribe in general or by individuals, and answer all questions about their religion. . . . It is they who decide in all controversies, whether public or private, and they judge all causes, whether of murder, of a disputed inheritance, or of the boundaries of estates. They assign both rewards and punishments, and whoever refuses to abide by their sentence, whether he be in a public or private station, is forbidden to be present at the sacrifices to the gods ; ” in short, he was excommunicated. Amid the shadowy recesses of groves of sacred oaks, the Druids inculcated that souls do not become extinct, but pass after death from one body to another. They also instructed the young men who resorted to them concerning the motions of the heavenly orbs, and the attributes of the gods. The Druids held that the wrath of the gods could only be appeased, and man’s life be redeemed, by the offering up of human sacrifice. On occasions of more than ordinary solemnity they caused great images of wicker-work to be constructed, and filled with human beings, whom they thus burned alive as an offering to their deities. It was this in-

human superstition, a compound apparently of the worship of Moloch, Ashtaroth, and Baal, which enthralled our countrymen in its cruel bondage when the light of Christianity first dawned upon Britain.

During the century that intervened between the descent of Julius Cæsar on our shore and the invasion of Britain by Claudius, Rome received tribute from Tasciovanus, Cunobeline, and other British chiefs. These, emulating Roman manners, struck at *Verulamium*, near St. Albans, *Camulodunum*, Colchester in Essex, and other of their little capitals, a coinage bearing legends couched in Latin letters and contractions. Not unfrequently during the earlier half of the first century Britons might have been seen in Rome, and it is probable that some natives of our island were at Rome whilst the great Apostle to the Gentiles was a prisoner there.

In his Epistle to the Romans St. Paul writes, "Whosoever I take my journey into Spain I will come to you."¹ Clement of Rome, the same of whom the Apostle wrote²

¹ Rom., c. xv., v. 24.

² Phil., c. iv., v. 3.

"whose name is in the book of life," says that St. Paul "preached righteousness to the utmost bounds of the West."¹ Vague as the expression is, some have inferred from it that the Apostle visited Britain.

Tacitus writes : "Pomponia Græcina, an illustrious lady, the wife of Aulus Plautius (who, upon his return from Britain, had been honoured with an ovation), being accused of having embraced a foreign superstition, her trial was committed to her husband."² It is supposed that what Tacitus here describes as a foreign superstition was Christianity. If so, this lady could not but feel an interest in the welfare of that Roman province, in Britain, towards the subjugation of which her husband's valour had so much contributed; and considering Christianity as the greatest blessing that could be conferred upon a nation, she may have exerted herself to extend its influence among the Britons.

In St. Paul's Second Epistle to Timothy, ch. iv., v. 21, we find this passage : "Eubulus greeteth thee, and Pudens, and Linus, and

¹ Clem., Epist. ad Corinth., i., c. 5.

² Tacit., Annal., lib. xiii., c. 32.

Claudia." The Roman poet Martial writes thus :—

*"Claudia, Rufe, meo nupsit peregrina Pudenti:
Macte esto tædis, ô Hymenæ, tuis!"* etc.¹

"O Rufus ! my friend Pudens marries the foreigner
Claudia.

O Hymen ! be propitious with thy nuptial torch," etc.

Again, Martial speaks of Claudia Rufina :—

*"Claudia cœruleis cum sit Rufina Britannis
Edita, cur Latiae pectora gentis habet?"* etc.²

" Seeing Claudia Rufina has sprung from the azure
Britons,

How comes she to have the feelings of a Latian
maid ?" etc.

In the latter epigram Pudens is called Holy
—"Sanctus Maritus," a singular epithet, and
implying that he was one of those who were
esteemed such, or, in other words, was a
Christian. Claudia is said to have been a
British princess, daughter of Cogidunus, client
king of the Emperor Claudius Cæsar, in con-
sequence of which she received that name.
Cogidunus reigned over the Regni, who in-
habited Sussex and the greater part of Surrey;

¹ Martial, lib. iv., Epigr. 13.

² Martial, lib. xi., Epigr. 54.

Regnum Chichester was his capital. This Pudens and this Claudia, whose praises were sung by the heathen poet, are believed to be the Christians mentioned by St. Paul. It is possible that, along with his distinguished wife, Pudens may have come over into Britain ; and taking up their abode at Chichester, here these bosom friends of the Apostle may have taught the cause that lay nearest to his heart.

According to Gildas, Christianity was introduced into Britain whilst the Roman troops were overrunning the southern portion of the island, apparently about the time of the revolt of Boadicea, A.D. 60.¹ The undoubtedly ancient British Triads assert that it was Bran, a British prince, the father of Caradog or Caractacus, who brought the faith first into this island. Hence we read in the thirty-fifth triad relating to "The Three Sovereigns of the Isle of Britain who conferred blessings :—I. Bran the Blessed, who first brought the faith of Christ to the Cymry from Rome, where he had been a hostage for his son Caradog seven years," A.D. 51-58.

¹ The Works of Gildas, secs. 6-9.

Tertullian, writing in the latter half of the second century, says : “*Et Britannorum inaccessa Romanis loca, Christo vero subdita*, and those parts of Britain which were inaccessible to the Romans are become subject to Christ.”¹ Origen, who flourished A.D. 220, in his fourth Homily on Ezekiel, bears similar decisive testimony to the antiquity of the British Church, for “when,” asks he, “before the advent of Christ did the land of Britain agree in the worship of one God? *Quando enim terra Britanniæ ante adventum Christi, in unius Dei consensit religionem?*”

The Bishops of York and London, and a third bishop, apparently of Caerleon-upon-Usk, with a presbyter and a deacon, represented the British Church at the Council of Arles in Gaul, held A.D. 314. Athanasius, alluding to his trial before the Council of Sardis, A.D. 347, states distinctly that bishops came from the British territories to this Council.²

The year 303 A.D. has been assigned for the commencement of the Diocletian per-

¹ Tertull., *Adv. Judæ.*, c. 7.

² Athan., *Apol. II.*, contra Arianos.

secution in Britain, during which numbers of British Christians perished. Among those who then sealed the testimony of their faith by their blood was Alban, who suffered at Verulamium, now St. Albans, in Hertfordshire. "When the storm of persecution ceased," says Venerable Bede, "the faithful Christians, who, during the time of danger had hidden themselves in woods, and deserts, and secret caves, appearing in public, rebuilt the churches which had been levelled with the ground."¹ Paganism, however, still prevailed in Britain, to judge from the numbers of altars found in this island dedicated to Jupiter, Mars, Apollo, Diana, Ceres, and the other gods of Rome, and from altars to deities belonging to distant provinces, whence the auxiliary soldiery derived their birth. Many sepulchral inscriptions of the Romano-British period also remain, commencing D.M., signifying "*Diis Manibus*, To the gods of the shades," and thus likewise have the marks of heathenism stamped upon them. The territory and revenues of the country were still in pagan hands, whilst the Christians

¹ Bedæ Eccl. Hist., I. i., c. 8.

remained poor. Under such circumstances the first churches in Britain probably were humble fabrics of wood, and thatched with straw.

The first Christian emperor, Constantine, surnamed the Great, was born in Britain, at *Eburacum*, York. In this city his father, Constantius, expired on the 25th of July, A.D. 306, when Constantine assuming the purple at York, eventually became sovereign of the Roman empire. Paganism then received a check from which it never afterwards fully recovered. South Britain, once a *Diocese* of Old Rome, ought not to forget all she owes to her imperial foster-mother, whose policy, both civil and military, engrafted on their original barbarism, is more or less distinctly traceable in all the states of modern Europe.

Dilating on the proofs of the early introduction of Christianity into our country, the fact must not be overlooked that in Ireland, and in Scotland also, in the fifth and sixth centuries, were Christian schools famous for their learning. The Celtic Church was so renowned that Ireland received the appella-

tion of *Insula Sanctorum*, the Island of Saints. In the year 565, Columba, the presbyter, crossing over from Ireland in a boat made of ox-hides, carried the Gospel to the Northern Picts (the Southern Picts had long before forsaken their idolatry at the preaching of the British bishop Ninias). Columba founded a college or monastery in Hii or Iona, a small romantic island on the western coast of Scotland, now honoured by the name of Icolmkill, or the Island of Columba of the Cells. In this retreat the Holy Scriptures were diligently studied and transcribed. From the monastery of Iona Aidan was sent to Lindisfarne or Holy Isle, off the coast of Northumberland ; whilst Finan and other devoted Scottish missionaries helped to plant Christianity over the northern provinces of Britain. Thus, athwart a surrounding darkness and barbarism, bright rays of light shot far and wide from the renowned Celtic seminary of St. Finian, at Clonard, near the Boyne, and from the Isle of Hii or Iona in the Hebrides.

The Church, as it was originally spread throughout the island, appears to have fol-

lowed the discipline and practice of Smyrna and of Lyons. In fixing the festival of Easter the Britons varied from the Roman practice, nor did they baptize after the Roman manner; the liturgical service used by the ancient British Church also materially differed from the Romish Liturgy. These peculiarities bespeak the high antiquity of the British Church; they imply moreover that Christianity was first introduced into these islands, not by missionaries from Rome, but from Asia, either by direct communication, or through the churches of Gaul.

The warlike manhood of South Britain, drained to fight the battles of successive aspirers to the purple, fell in the continental convulsions of the expiring Roman Empire, leaving no adequate force behind to defend their homes. This, inviting attack, caused an inroad of the Picts and Scots; and while the fierce northern Gael once more descended from his mountains, fresh tribes of adventurous Jutes, Angles, and Saxons, inflamed by the sanguinary creed of Woden, plundered and dispossessed the unfortunate Britons. At length, after an exterminating struggle of

two centuries' duration, the fair-haired invaders remained masters of the fertile lands of Britain south of the Frith of Forth, of that part the Romans had held ; of all of it save an irregular and wild territory that formed its western coast. Sheltered amid the bristling mountains of this inaccessible tract which projected rudely into the ocean, here the ancient British Church found a secure asylum.

Of the seven or eight kingdoms into which the warriors of Teuton race partitioned the territory of the Britons, the Jutish settlement of Kent is said to have been founded first, in A.D. 457 : the latest province of the Heptarchy was Mercia, it became a state about A.D. 585. We know nothing of the numerous petty governments, or chieftainships of clans, which probably were comprised under these general appellations ; the genuine details of the Germanic conquest of our country having been lost. A dim historic era is that which succeeded the dismemberment of the Roman Empire. The names of some of their tribes and families have survived in the localities where they settled, but for the equipment

and usages of the Teutonic conquerors of South Britain we must search their graves.

The religion of our heathen Anglo-Saxon forefathers appears to have been an union of the worship of the celestial bodies or Sabæism, as it is termed, and of hero-worship. **Sunnandaeg**, Sunday, was the great festival of the sun, as **Mōnandaeg**, Monday, was of the moon; the latter luminary being ranked by the Teutons as a male, for, oddly enough, they had a notion that if they addressed the moon as a goddess their wives would be their masters. **Tiw's-daeg**, Tuesday, was Tiw's day. Woden or Odin, the venerated hero-god of Saxon and of Scandinavian adoration—dread “Furious One,” that mysterious personage from whose loins all the kings of both branches of the great Teutonic family claimed to have sprung, and from whom proceeded both their lore and their song,—Woden was lord of **Wodnesdaeg**, or Wednesday. **Thunre** or **Thor's-daeg**, Thursday, was consecrated to Thunre or Thor, whose thunderbolt, a hammer, encountered giant and demon in many a wild and strange story. The name **Frea** or **Frige-daeg**, Friday, was derived from Frea or Frige,

wife of Odin, the Venus of the North. On **Sætern=daeg**, Saturday, the pagan Anglo-Saxons worshipped Sætern. Yet, besides these seven, the Anglo-Saxons revered many other deities. Of the goddess Eostre, whose festival was celebrated in April; her name is still retained to express the season of our great paschal solemnity. Some of their deities were black and malevolent, Zernbogus for instance. Noke or Loke was the evil principle that, under the guise of Old Nick, still disturbs us, the descendants of the Teuton. They offered their prayers too by the lonely rocks, or running streams, and under the forest shade, where haunted, as their creed taught them, the elves, although unseen to mortal eye. Of the superstitious Saxons and heathen Northmen generally, it may be truly said they worshipped they knew not what. The undying spirit yearned after a surer path.

The religion of Christ brought to the destroyers of the Romano-Britons struggled with the powers of darkness. The oft-told tradition of the incident that moved Gregory to endeavour to convert our pagan Anglo-Saxon ancestors to Christianity is interesting.

Some boys, it appears, being exposed for sale in the Roman market, the whiteness of their skins, fine flaxen hair, and beautiful countenances attracted Gregory's notice as he passed on his way. Observing the slaves more closely he enquired from what country they were brought, and was told the island of Britain, whose inhabitants were of such personal appearance. Gregory then asked whether those islanders were Christians or idolaters ; he was informed that they were pagans. Fetching a deep sigh, "Alas ! what pity," said he, "that the author of darkness is possessed of men of such fair countenances, and that being remarkable for such graceful aspects their minds should be void of inward grace." Again, Gregory enquired the name of that nation, when, being told they were called Angles, "Right," said he, "for they have an angelic face, and it becomes such to be co-heirs with the angels in heaven. What is the name," he continued, "of the province from whence they are brought?" It was replied, "Deiri." "Truly are they *De ira*," he observed, "withdrawn from wrath and called to the mercy of Christ. How is the king

of that province called?" They told him that his name was Aella; then harping on the name Gregory exclaimed, "Hallelujah! the praise of God the Creator must be sung in those parts." Repairing to Benedict I., who at that time filled the papal chair, he entreated him to send missionaries to the English, declaring that with God's assistance he was ready to undertake the work. It was deemed inexpedient to enter on the Christian enterprise just then; afterwards, however, when Gregory himself became bishop of Rome, he did not forget the fair English slaves, but sent Augustine to the King of Kent.

To the devotional care of the great and good Gregory the Church of England is mainly indebted for the Litany, which Gregory compiled from still more ancient Litanies: in his Sacramentary Gregory embodied the collects of the ancient Church, many of which are also retained in our Book of Common Prayer. Infected although he was with the growing superstition of his day, it appears from Gregory's epistles that he repudiated the authority since claimed for his see, and disapproved of the worship of images.

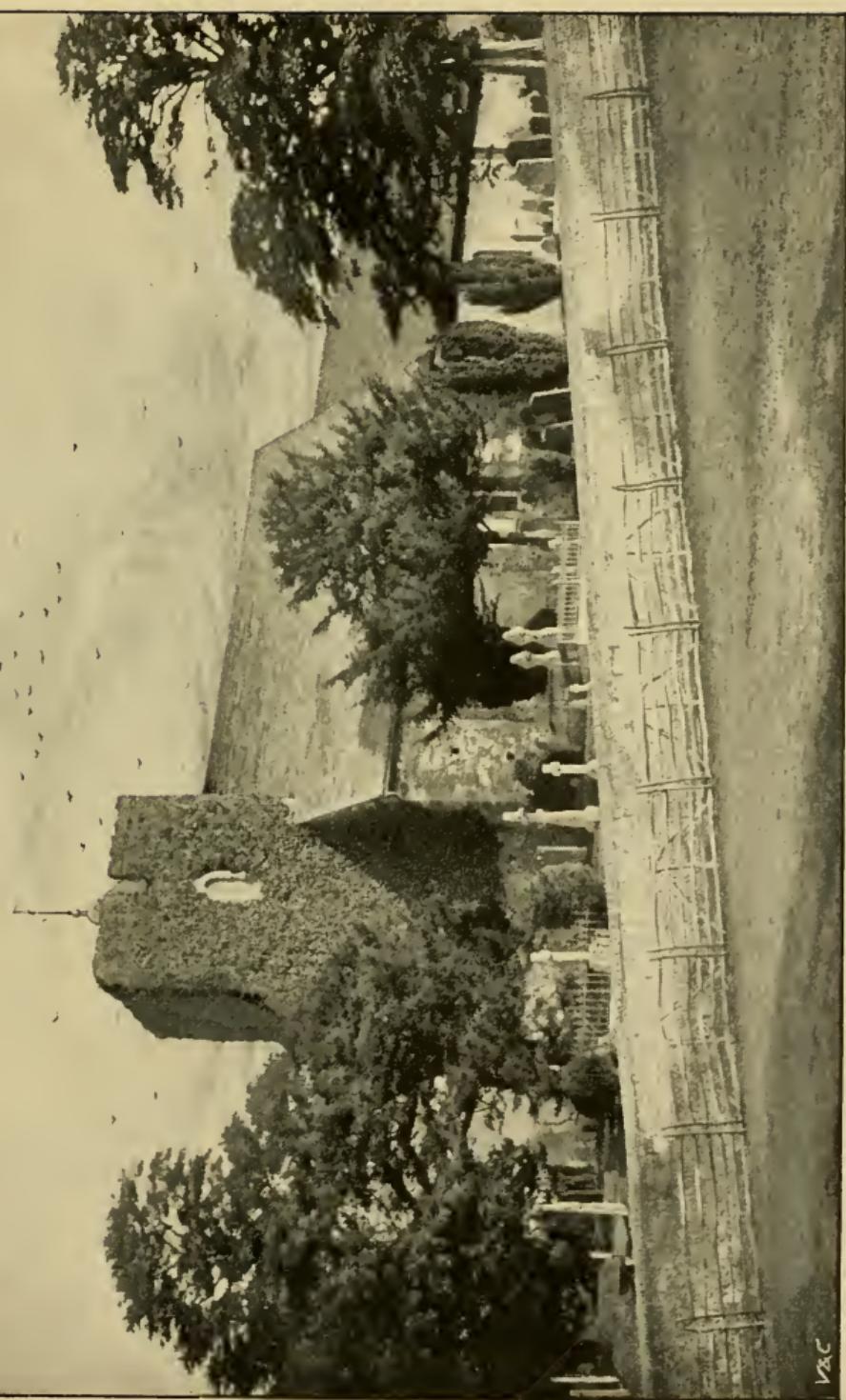
The Bretwalda, or superior King Ethelbert, married to Bertha the Christian daughter of Charibert, king of Paris, doubtless had often heard of Christianity from his wife, whom, accompanied by Bishop Luidhard, her chaplain, he had received on condition that she should be permitted to enjoy her religion. Augustine, with his company of nearly forty persons, in A.D. 597, landed on the Isle of Thanet, which was then separated from the mainland by a wide channel. It was not long before the missionary sent to the Kentish king his Frank interpreter (the Franks and Anglo-Saxons, equally German nations, at that time spoke the same language), to say that, having come from Rome, he had brought a joyful message, which assured to all who took advantage of it everlasting joys in heaven, and a kingdom that would never end, with the living and true God. The pagan monarch received the message, but took time to consider what he should do; when some days afterwards crossing over to the island, Ethelbert ordered the missionaries to be brought into his presence. The wary heathen, however, took the precaution to have the confer-

ence out in the open air, and not under any roof, lest some undue influence or magical arts, which his superstition led him to suppose would be practised on him, might warp his judgment. Yet, as Bede relates,¹ Augustine and his companions “came furnished with divine, not magic virtue, bearing a silver cross for their banner, and the image of our Lord and Saviour painted on a board ; and singing the Litany, they offered up their prayers to the Lord for the eternal salvation both of themselves and of those to whom they were come.” Ethelbert desired the missionary to be seated, when Augustine, having explained the Christian tenets, the King observed : “Your words and promises are very fair, but as they are new to us, and of uncertain import, I cannot approve of them so far as to forsake that which I have so long followed with the whole English nation. But because you are come from far into my kingdom, and, as I conceive, are desirous to impart to us those things which you believe to be true, and most beneficial, we will not molest you, but give you favourable entertainment, and

¹ Eccl. Hist., b. i., c. 25.

take care to supply you with your necessary sustenance ; nor do we forbid you to preach and gain as many as you can to your religion.” Accordingly, Ethelbert permitted them to take up their abode in Canterbury, the metropolis of his dominions. “ It is reported,” continues venerable Bede, “ that, as they drew near to the city, after their manner, with the holy cross, and the image of our sovereign Lord and King, Jesus Christ, they in concert sang this Litany : ‘ We beseech Thee, O Lord, in all Thy mercy, that Thy anger and wrath be turned away from this city, and from Thy holy house, because we have sinned. Hallelujah ! ’ ” Eastward of Canterbury was even then an ancient Christian church, for it had been built in Romano-British times. Here Queen Bertha, Ethelbert’s wife, was wont to worship ; and within the walls of this sacred edifice the missionaries met to pray, to sing, to preach, and to baptize those whom their manner of living and delightful promises induced to forsake heathenism.

If the walls and foundations of the present Church of St. Martin, near Canterbury, are not the identical structure in which Augustine



THE ROMANO-BRITISH CHURCH OF ST. MARTIN, CANTERBURY.

and his monks performed their sacred offices, the masonry is composed of the same materials, Roman bricks being worked up into it.

Shortly afterwards Ethelbert the pagan Bretwalda embraced Christianity.

Repairing to the south of France Augustine was consecrated by Vergilius, archbishop of Arles, "Bishop of the English," in A.D. 597. He fixed the seat of himself and his successors in Christ Church, then, as it still is, the Cathedral of Canterbury. Augustine either brought with him from Rome, or the books were forwarded to him by Pope Gregory, in A.D. 601, a Bible in two volumes; a Psalter, and a book of the Gospels; a book of Martyrology; apocryphal lives of the Apostles; and expositions of certain Epistles and Gospels. The Canterbury book in the library of Trinity Hall, Cambridge, closes the brief catalogue in these expressive words: "These are the foundation or beginning of the library of the whole English Church: *Hæ sunt primitiæ librorum totius Ecclesiæ Anglicanæ.*" It is a deeply interesting circumstance that there are still extant some of the very books named in the above list. One

of these, an MS. copy of the Gospels, is preserved in the Library of Corpus Christi College, Cambridge (No. 286), another of Augustine's books is in the Bodleian Library, at Oxford (No. D2, 14 Bod. 857). These are two of the oldest Latin MSS. written in pure Roman uncials, existing in this country, and they contain Anglo-Saxon entries more than a thousand years old, which connect them with the monastery of St. Augustine at Canterbury.

Backed by the power of the superior sovereign, Ethelbert, in A.D. 603, Augustine sought and obtained an interview upon the borders of Wales with the bishops and chiefs of the British Church. This celebrated conference was held "at a place which is to this day," says Bede, "called Augustine's Ac, that is, Augustine's Oak, on the borders of the Wicci and West Saxons;"¹ probably at Aust-Cliffe, in Gloucestershire. Here Augustine urged the clergy of the British Church to keep Easter at the same time as the Church of Rome did; to administer baptism accord-

¹ Eccl. Hist., l. ii., c. 2.

ing to the custom of the Roman Church ; and, conjointly with the Italian, that they should undertake the labour of preaching the Gospel to the English, their pagan destroyers. After a long disputation, the chiefs of the British Church refused to comply with any of these propositions, and declined to receive Augustine as their archbishop. Could anything show more distinctly the antiquity and independence of the British Church ?

The conversion to Christianity of the Bretwalda was followed by that of his nephew, Sebert, the tributary king of the East Saxons. Mellitus, the first Anglo-Saxon bishop of London, was consecrated, A.D. 604. Upon the ruins of the Roman temple of Diana, situate in the heart of London, a great Christian church soon rose, which was dedicated to St. Paul ; and upon the site of it stands the present cathedral. The change in Sebert's sentiments was also evidenced by his erecting to the westward of London, amid the thickets and brushwood of "Thorney" or "The Isle of Thorns," on the spot where formerly the heathen god Apollo had been sacrificed to by the Romans, another Christian

fane, which he dedicated to St. Peter the Apostle, now Westminster Abbey ; and within this fabric Sebert's bones repose.

Upon the decease of this king of the East Saxons, his three sons conjointly inherited his crown ; but they returned, as Ethelbert's successor Eadbald had done, to the worship of Woden, and drove Mellitus from his see. Mellitus consulted with Laurentius, who, Augustine being dead, had succeeded to the primacy in A.D. 619, and with Justus, first bishop of Rochester, as to what should be done ; when it was agreed that it would be better for them to return to the continent than any longer endeavour to convert the Anglo-Saxons. Accordingly Mellitus and Justus withdrew into France, and Laurentius prepared to follow. Determined, however, to make one more effort to reclaim the apostate king, on the last night Laurentius was to pass among the Kentish Saxons, he had his bed set up in the church of St. Peter and St. Paul (St. Augustine's Abbey) at Canterbury. On the following morning bloody and bruised he issued from it. Going to King Eadbald, Laurentius showed him

his scars. The astonished monarch enquired who had presumed to lacerate him so cruelly, and was answered that the prince of the Apostles had thus scourged him for attempting to forsake the flock of Christ. Arrested by the spectacle, Eadbald was frightened at the supposed manifestation of the incensed Apostle. Abjuring the worship of idols, and renouncing his unlawful marriage (for the heathen had wedded Judith his stepmother), King Eadbald re-embraced Christianity, and promoted the Church to the utmost of his power.

Thus fared it with the Roman mission to the Anglo-Saxons of the south.

Soon afterwards, Edwin, chief of the Angles, who lived on the north side of the river Humber, the North-Humbrians, sent an ambassador to Eadbald to ask his sister Ethelburga in marriage, but the Kentish monarch gave answer "that it was not lawful to marry a Christian virgin to a pagan husband, lest the faith and the mysteries of the heavenly king should be profaned by her dwelling with a husband that was altogether a stranger to the worship of the true God."

Upon this the King of Northumberland offered to guarantee Ethelburga the utmost freedom in the exercise of her faith, adding that if, after an investigation by his wise men, the new religion should be found more worthy of the Deity than paganism, he would embrace Christianity. On these conditions Eadbald gave his sister to the Northumbrian ruler; and Paulinus, who had previously been ordained bishop, accompanied Ethelburga northwards. Paulinus, first bishop of York under the Saxon rule, was ordained on the 21st of July, A.D. 625.

Agreeably to the promise he had made when seeking the hand of the sister of Eadbald, the King of Northumberland gathered around him his wise men, to confer with them about Christianity. To each of his council, individually, the unprejudiced pagan put the solemn question, "What do you think of the new religion?" The chief of the heathen priesthood of Edwin's kingdom, Coifi by name, answered, "O King, no one has more devotedly served our gods than I have done, yet there are many who have received richer gifts from you than I

have. Now if the gods were good for anything they would rather have forwarded me, who have been more careful to serve them.” Another of the king’s chief men addressed him thus : “The life of man on this earth, in comparison to that space of time which is unknown to us, is like to that which may happen when you with your nobles and attendants are seated at supper in winter, with a fire blazing in the midst, and the room filled with a genial heat, whilst the whirlwind rages, the rain beats, and the snow falls outside ; and a sparrow flutters quickly in at one door, and flies as hastily out at the other. During the brief period that it is within the room, the chill of winter does not touch it ; but in an instant the serenity it has enjoyed in its flight has disappeared, and as you look upon it, it has flashed from the darkness of winter at one door, into the darkness of winter in which it disappears at the other ; such, too, is the brief measure of human existence. We know not what went before, and we are utterly ignorant as to what shall follow. If the new doctrine can make us more certain as to this,

then it is one in my opinion that ought to be adopted."

Other pagan wise men bore similar testimony to the unsatisfactory nature of heathenism.

Upon this, Coifi, the chief priest, desired to hear more concerning the true God, when Paulinus, by the king's command, stood forth and preached the gospel. The wavering and uncertain minds of the Northumbrian heathen council were powerfully influenced by the words of Paulinus. At its conclusion the chief priest again cried out, "I have long since been sensible that there was nothing in that which we worshipped ; because the more diligently I sought after truth in that worship, the less I found it. But now," continued Coifi, "I freely confess, that such truth evidently appears in this preaching as can confer on us the gifts of life, salvation, and eternal happiness. For which reason I advise you, O king, that we instantly abjure and set fire to those temples and altars which we have consecrated without reaping any benefit from them." In short, King Edwin with his nobles renouncing idolatry em-

braced Christianity. The Northumbrian ruler anxiously enquired of his chief priest who should lead the way in the destruction of their old gods. "I," exclaimed Coifi, "I, as an example to others, for who can more properly than myself destroy those things which I worshipped through ignorance." At his request, therefore, King Edwin furnished him with arms and a stallion, so with sword girt by his side and spear in hand, in violation of the rules of his order which prohibited priests to carry arms or ride on anything but a mare, the chief priest galloped up to the house of the gods in the sight of all the people, who thought him mad, profaned the temple by casting his spear into it, hacked the images, and then fired the temple with its enclosures.

King Edwin was baptized at York, on Easter day, in the church of St. Peter the Apostle, which he had caused to be built of timber while he was undergoing instruction in the Christian faith. But as soon as he was baptized, by direction of Paulinus, he commenced to build, in the same place, a larger and nobler church of stone; in the

midst whereof that same oratory which he had first erected was enclosed ; it was the origin of the stately cathedral of York.

Following the example of Edwin and Coifi, the common people next embraced Christianity, and multitudes were baptized in the streams both of Bernicia, the northern province of the nation of the Northumbrians and of Deiri, its southern province ; “for as yet,” observes Bede, “oratories or fonts could not be made in the early infancy of the Church in those parts.”

Paulinus extended his missionary labours south of the Humber, into the province of Lindsey, and built a stone church at Lincoln. A very old man told Deda, abbot of Parteney, that he himself, in the presence of King Edwin, had been baptized with a great many others in the Trent, at noonday, by Bishop Paulinus. The old man was wont to describe the Italian missionary as of tall stature but with a slight stoop, black hair, thin meagre countenance, aquiline nose, and as having an aspect at once venerable and majestic. Deda personally conveyed this information to Bede, by whom the inter-

esting tradition has been handed down to us.¹

Zealous for his new creed, the recently baptized Northumbrian king sought to persuade Eorpwald, ruler of the East Saxons, to embrace Christianity. Redwald, father of Eorpwald, had previously undergone the initiatory rite, in Kent; but in vain, as, returned to his own kingdom, his pagan wife and ministers induced him to become, if not hostile, at the least very indifferent to the faith. It is recorded that in the same temple Redwald had two altars, on one of these he sacrificed to Christ, and to Woden on the other. Eorpwald, however, listened to Edwin, and forsaking the superstitions of his ancestors soon after was slain by Richbert the pagan.

Edwin is said to have reigned gloriously seventeen years over the nations of the English and the Britons; during the last six of these he was a Christian. But the British King Cadwalla, animated with intense hatred of the English, rebelled against him, and joining forces to those of Penda, the furious

¹ Eccl. Hist., l. ii., c. 16.

pagan King of Mercia, together they met Edwin in battle, and slew him in the year 633. By this disaster the affairs of the Northumbrians were thrown into confusion. Paulinus, taking Queen Ethelburga with him in his flight, returned by sea into Kent, and was honourably received by King Eadbald and Archbishop Honorius, at whose request he took charge of the vacant bishopric of Rochester until his death.

Camden states that "Honorius, archbishop of Canterbury, about the year 633, first began to separate parishes in England." The complete organization of the ecclesiastical power in England, appears to have been effected by Archbishop Theodor. He was solemnly enthroned at Canterbury, A.D. 668. Guided by an usage of his native Asia, when planning the establishment in England of a parochial clergy, with the sanction of King Æthelstan, Theodor urged upon opulent proprietors the expediency of building and endowing churches on their lands; by way of encouragement, offering them the right of patronage to the churches they might erect. Hence the origin of existing rights of

patronage, and since some estates were large, whilst others were small, this accounts for the unequal sizes of parishes.

Thus planted and watered by the self-denying labours and prayers of Augustine, Laurentius, Mellitus, Paulinus, with others, the Anglo-Saxon Church took root; and adorned by Caedmon, Adhelm, Bede, Alcuin, King Alfred, Asser, with here and there one in advance of those rude times, it shed a gentle influence over our country. Then was experienced by the churl or villain and by the poor slave that tilled England the blessings of a seventh day's rest—the holy Sabbath, the observance of which was rigidly enforced. Yet vital religion everywhere was suffocated beneath the folds of superstition and ignorance. Literary appliances were scarce and costly, and the scant learning of the age was confined to the clergy.

The dread Vikings of the North, in long, gilt-prowed craft, with Reafen ominously flouting at mast-head, traversing the ocean, next bore down upon England; and the charred and blackened ruins of Lindisfarne, Croyland, and many another monastery in

the north, and on the east, throughout that district afterwards known as “Danelagh,” supplied melancholy evidence of the unrelenting hostility to Christianity of the heathen Northmen. Becoming in 1017 sole monarch of England, although the son of an apostate, Cnut the Great displayed zeal for the Church. He discountenanced the eating of horseflesh in honour of Odin. With the view still further to discourage the old pagan creed and stem that host of heathen superstitions which clung with the inveteracy of ancient association to the Danish converts, Cnut enacted laws against witchcraft and charms, the worship of stones, fountains, runes by ash and elm, and the incantations that do homage to the dead.

The dislike on the part of the British Christians to attempt the conversion of their pagan destroyers yielded in time to a sense of duty. To the Celtic and British Churches not less than to Augustine and his followers, the Anglo-Saxons and the Anglo-Danes were indebted for their conversion. At an early period the various branches of the Celtic or British Church were merged into the Anglo-Saxon, and the present Church of England

thus connected with the Primitive and Apostolic Church, through the Gallican, was gradually formed.

With the Norman Conquest the papal system was more firmly riveted upon England; it interfered with the rights of our princes and clashed with the working of the civil power. “The antient British Church,” says Blackstone, “by whomsoever planted, was a stranger to the Bishop of Rome and all his pretended authority. But the pagan Saxon invaders, having driven the professors of Christianity to the remotest corners of our island, their own conversion was afterwards effected by Augustine the monk and other missionaries from the Court of Rome. This naturally introduced some few of the papal corruptions in point of faith and doctrine: but we read of no civil authority claimed by the Pope in these kingdoms till the æra of the Norman Conquest; when the then reigning pontiff, having favoured Duke William in his projected invasion by blessing his host and consecrating his banners, took that opportunity also of establishing his spiritual encroachments; and was even permitted so to

do by the policy of the Conqueror, in order more effectually to humble the Saxon clergy and aggrandize his Norman prelates." The holy father exacted first-fruits from the beneficed clergy, and levied by means of his legates *& latere*, Peter-pence and other exactions. As a consequence of his papal provisions the best livings were filled by Italian and other foreign clergy, equally unskilled in, and adverse to, the laws and constitution of England. The Pope partially succeeded in wresting from our kings that ancient prerogative of the crown, the nomination to bishoprics. By the introduction into England of various foreign orders of monks, men separated from the world by a vow of perpetual celibacy, who looked up to and obeyed the Pope as their grand superior, numerous abbeys and religious houses were built within a century after the Norman Conquest, and endowed not only with the tithes of parishes, but also with lands, manors, and lordships; all this, although calculated to aggrandize the pontifical power, was detrimental to the king and to the secular clergy.

The exorbitant power claimed and exer-

cised in England by the Pope at length impelled King Edward I. to cope with the increasing evil. He made light of papal bulls and processes. He limited and established the bounds of ecclesiastical jurisdiction. He closed the gulf into which the landed property of the kingdom was in danger of being swallowed, by his reiterated statutes of mortmain. In the thirty-fifth year of his reign was passed the first statute against papal provisions, being the foundation, according to Sir Edward Coke, of all the subsequent statutes of *præmunire*. During the weak reign of Edward II. the Pope again endeavoured to encroach, but the Parliament manfully withstood him. In the reign of Edward III. it was enacted,¹ severally, that the court of Rome shall not present or collate to any bishopric or living in England; and that whoever disturbs any patron in the presentation to a living by virtue of a papal provision, such provisor shall pay a fine and ransom to the king at his will, and be imprisoned till he renounces such provision; and the same

¹ Stat. 25 Edw. 3, st. 6; 27 Edw. 3, st. i. c. 3; 38 Edw. 3, st. i., c. 4; and st. 2, cc. 1, 2, 3, 4.

punishment is inflicted on such as cite the king, or any of his subjects, to answer in the court of Rome. When, resenting these proceedings, Pope Urban V. attempted to revive the vassalage and annual rent to which King John had subjected the kingdom, it was unanimously agreed by all the estates of the realm in Parliament assembled, in the fortieth year of Edward III., that King John's donation was null and void: being without the concurrence of Parliament, and contrary to his coronation oath; and all the temporal nobility and commons engaged, that if the Pope should endeavour, by process or otherwise, to maintain these usurpations, they would resist and withstand him to the utmost of their power.¹

In the reign of Richard II. these laws were made more stringent. It was enacted that no alien should be capable of being presented to any ecclesiastical preferment. By the statute, 12 Ric. II., c. 15, all liege men of the king accepting of a living by any foreign provision, are put out of the king's protection, and the benefice made void. 13 Ric. II.,

¹ Seld. in Flet. 10, 4.

st. 2, c. 2, adds banishment and forfeiture of lands and goods; and by the third chapter of the same statute, any person bringing over any citation or excommunication from beyond sea on account of the execution of the foregoing statutes of provisors shall be imprisoned, forfeit his goods and lands, and, moreover, suffer pain of life and member.

In the writ for the execution of all these statutes the words *præmunire facias* being used to demand a citation of the party, hence, not only the writ, but the offence itself of maintaining the papal power, has become known by the name of *præmunire*: so that the original meaning of the offence called *præmunire* is the introducing a foreign power into this land; and creating *imperium in imperio*, by paying that obedience to papal process which constitutionally belonged to the king alone. It is, however, the statute 16 Ric. II., c. 5, that is usually referred to as the Statute of *Præmunire*. It enacts that whoever procures at Rome, or elsewhere, any translations, processes, excommunications, bulls, instruments, or other things which touch the king, against him, his crown

and realm, and all persons aiding and assisting therein, shall be put out of the king's protection, their lands and goods forfeited to the king's use, and they shall be attached by their bodies to answer to the king and his council, or process of *præmunire facias* shall be made out against them, as in other cases of provisors. By the statute 2 Hen. IV., c. 3, all persons who accept any provisions from the Pope, to be exempt from canonical obedience to their proper ordinary, are also subject to the penalties of *præmunire*. The establishment of a laborious parochial clergy by the endowment of vicarages out of the overgrown possessions of the monasteries added lustre to the close of the fourteenth century. In the reign of Henry V. the alien priories or abbeys for foreign monks were suppressed and their lands reverted to the crown.

By these ancient statutes the usurped civil power of the Bishop of Rome in England was broken, as his usurped religious power was finally thrown off in the reign of Queen Elizabeth.

Most of the glorious cathedrals and very

many of the parish churches of England were in existence when Domesday Book was compiled ; this is apparent from entries relating to them in that priceless national record ; and of these quite a number were founded ages before the Norman Conquest. Long, therefore, have they been hallowed by the worship of the Lord.





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